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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

The mighty ones who have attained to peace dwell in righteousness, bringing life to the world like the coming of spring; they, who have themselves crossed the dread sea of passional life, aid others to cross it through compassion that seeks no return.

It is the essence of the very being of those of mighty soul to seek to heal the sorrows of others, as the nectar-rayed moon of itself cools the earth, scorched by the fierce fire of the sun.

Shankaracharya's *Crest Jewel of Wisdom*

The season of Spring is pleasurable to all. Some exhilaration is experienced, often unbeknown to himself, by every man. But the season awakens in the poet a strange creative urge. He feels within himself the life of nature bourgeoning. The mystic also experiences the magic of the Season. It is however the *métier* of the occultist to understand and explain such a psychical phenomenon.

Many mystics and occultists hold that the seasons reflect in gross matter Nature's psychic and noetic moods. To them Nature is alive in a very different and deeper sense than it is to the scientist, or even to the poet and the painter. For the occultist the earth is the home of gnomes, the ocean of the undines, the air of the sylphs, while salamanders make the fire glow and blaze. The occultist holds that the psychic world, interpenetrating the physical, has its own denizens, not only the above mentioned nature spirits, but also a variety of non-self-conscious intelligences and others. Angelic hosts, *Devatas*, swarm the psychic world. But more: the occultist further refers to a superior world, the noetic, which interpenetrates the psychic, as the latter does the gross physical. The noetic or super-psychic also has its own august inhabitants—Shining Ones, *Devas* and Seers and Sages, *Rishis* and *Gnyanis* of old who are the Instructors of mortals, Servants of Nature, Worshippers of the Most High. Such benign beings help

Nature and work on with her and Nature regards Them as her creators and makes obeisance.

The great Shankaracharya in his beautiful verses compares Their worshipful work to the coming of Spring.

The erudite occultists, like Paracelsus, were persecuted by the fanatical clergy and they were forced to retire into silence and secrecy. Then, decades ago, the mystics and their experiences were scoffed at and the theologian and the scientist succeeded in minimizing their influence in Europe, the seat of modern civilization. And so during the last several centuries our civilization has brought itself to live "scientifically," and now it is being ruled by the machine. Technology is trying to banish poetry and literature and the humanities and the classics from our educational institutions, including the universities.

There are however some good signs—drama and dancing and the other arts are in demand among the general public. Governments and non-official organizations try to supply the demand and some poetry will relieve the drab life of the people. But this will not educate the people to gain the vision of the world of the Muses and their Masters. On the other hand, sensuous feelings and emotions may become powerful to the detriment of the morality that is founded upon true knowledge.

Pride rules the will of teachers of modern knowledge, of scientists and scholiasts, of politicians and priests. Even when the psyche is tickled and stirred, the illusion, ignorance and suffering of people will not abate. That can only be when the true Philosopher, the Lover of Wisdom, the Mystic, the Knower of the Self, and the Occultist, the Servant of True Magic who sees into the essence of things, are once again able to instruct the masses.

We must look for and labour for the coming of that Spring when the Mighty Lovers are able to touch the hearts and contact the minds of the common people. Then, at least, a few among them will be able to exclaim:—

Honour, honour to thee, Master, mighty-souled, liberated from bondage, most excellent being, in thy nature the essence of eternal, secondless joy, mighty, a shoreless ocean of compassion.

As he who, wearied by the heat of day, is refreshed by the abundant beams of the rising moon, so in an instant have I gained the dwelling of the Self, the partless majesty and joy, the imperishable.

SHRAVAKA

NUCLEAR FISSION AND THE NATURAL ORDER

[**Mr. Roy Bridger** is one of the pioneers of the "Back to the Land" Movement in Britain. In this article he has marshalled much evidence to support a point of view with which many but not all would agree. However, there is still a great deal of general ignorance regarding the less immediate implications of nuclear fission, and Mr. Bridger's attempt to provide a basis in knowledge for intelligent appraisal is both timely and valuable.—ED.]

Mr. Gordon Dean is a former chairman of the United States Atomic Energy Commission. On atomic matters generally he should therefore be a trustworthy guide. He says in his recent book, *Report on the Atom*:—

Mankind has recently entered a room the door to which is labelled the atomic age. We are in that room, and we have found that it is so large and so dimly lighted that we cannot yet begin to perceive all that is in it.

We are aware of the solemn stillness of the reactor where fission is in progress, and we are even permitted to peer over the railing and see, deep below, "one of the most eerie and beautiful sights of the atomic age—the cold, blue glow that surrounds each can of uranium, and that marks the effect of its intense radioactivity on the water."

The first arresting fact to emerge is that for the first time on earth an artificial element has been made. Until about ten years ago everything that had ever appeared had been fashioned from compounds of the 92 basic elements. The branches and skins from which man contrived his early dwellings and the iron he later extracted from its natural ore to make ploughs were simply part of the materials which for millions of years had been rearranged by weathering and other processes, and fashioned by creatures of the wild. New species might develop; yet, whatever the organic diversity, the chemical limitations remained.

One of these basic elements, widely scattered in relatively small pockets in remote areas as though, we are told, "some wise Providence, distrustful of man's wisdom, had hidden it," is uranium. The commercially available ore (minute traces of the mineral are almost everywhere, including sea water, but cannot be extracted economically) is a harmless yellowish substance which can be shovelled into a truck. If a ton of this ore is crushed and put through a roasting process for several days, about two pounds of a compound of uranium and oxygen in the form of a greyish-black powder called "black oxide" are extracted. Further processing produces a light green powder called "green salt," in which the oxygen has been replaced by fluorine, with only one more chemical operation

needed to leave the pure, nickel-coloured and very heavy substance, uranium. It is still quite harmless, but extremely rare and expensive. It is then cut into short cylindrical bars, sealed in aluminium cans, and is now ready for transmutation into the man-made element plutonium.

What, after months of "cooking" in the pile of the nuclear reactor, is finally extracted by remote control behind great lead and concrete barriers, with the aid of periscopes and mechanical hands, is anything but harmless. It need not be thought strange that Nature, with her infinite resources, should be content to do without it. "The scientist who named plutonium quite evidently knew what he was doing," observes Mr. Dean, for plutonium is also the ancient name of the vapour-dimmed entrance to Hades. Plutonium is poisonous and highly radioactive, and has only to be brought together into what is called a "critical mass" to explode.

Until mankind has managed to eliminate warfare, the likelihood of plutonium not being used for bombs and other weapons is remote. But, when we hear our guide on atomic matters saying that any time we decide we have only to take these materials out of the bomb stock pile and put them to peaceful uses, it is not out of place to ask what principles and practices we are going to introduce into the natural order, where for the whole of organic evolutionary time the delicate balance of the environment has been arrived at without them.

An atomic energy plant requires to be fed with enormous quantities of existing power. A nuclear fire cannot be ignited until a critical mass of fuel has been assembled, and the gaining and holding of the very high temperatures necessary can be achieved only at tremendous expense. The ashes from an atomic fire remain radioactive for very long periods, and have to be handled with the utmost care.

A very slight radioactivity does reach the earth from cosmic sources, but over the long process of biological evolution the necessary adjustments have taken place. In addition, one of the 92 basic elements—radium—is radioactive, but it is gradually being changed into lead. Thus what Nature is toning down man is busy toning up. Man has thrust himself into the atomic age not only with the debatable distinction of having created a new element of maximum explosive possibilities, but with the perhaps still more questionable achievement of discovering a method of making all the elements radioactive. Some substances remain radioactive only for fractions of a second, others for thousands of years. A radio-isotope of carbon—the "life" element—takes 4,000 years to lose half its radioactivity. There are large numbers of industrial uses for these substances; whether anyone is the better in consequence depends on

by what standards of values we judge. But it is when the biological possibilities are unfolded that it becomes sharply necessary to remember that the author of *Report on the Atom* is a lawyer, that a physicist is a physicist, and that neither is likely to be a reliable caretaker of the natural order.

While all shades of opinion are united in condemnation of atomic warfare, scarcely a hint is heard of any concern for those dangers of nuclear fission which are less spectacular but may in the long run prove no less potent. The public have never been warned of the risks of biological contamination. Few people are even aware that X-rays are harmful. It is universally believed that radium has healing properties. It is thus only a further step to assume that if only the annoying irregularity of atomic warfare can be ruled out mankind will be free at last to enter that earthly Paradise which science has made possible. There is nothing in Mr. Dean's book to shatter this belief. It was well received by the reviewers and seems to have been accepted as a comprehensive official summing up. But some very different indications were provided in a book published in 1952 by the Oxford University Press. *Biological Hazards of Atomic Energy* consisted of 24 papers read at a conference convened by the Institute of Biology and the Atomic Scientists' Association. It passed unnoticed in the general Press, probably because few people are interested in expensive books written in highly technical language. But I have thought it worth while to extract from each of these papers one characteristic quotation. What is distilled is grim and deadly :—

1. ...no tissue is entirely invulnerable and all organisms are killed if sufficiently large doses of radiation are given.

2. A few years ago, incipient cataract was observed in a number of American atomic scientists and the fact that almost all were known to have worked at some time with cyclotrons was taken as an indication that neutron radiation probably had a high biological efficiency for cataract induction.

3. Thus, if they [plants] are exposed to any radioactive isotope accompanied by low or negligible quantities of carrier, there may be a potential radiation hazard both to the plant and to browsing animals which consume it.

4. Chromosome changes...are permanent and irreversible : their effects are twofold—immediate and delayed. Although they are all of them strictly genetic, some take effect at once in development and others, if they have touched the germ track without destroying it, take effect in heredity.

5. The genetic defects [arising from radiation] would consist in part of the obvious and gross ones and in part of the minor ones which tend to reduce the fitness of many apparently normal individuals. The latter effect may well be rather considerable and the more important from the point of view of the species as a whole. The total effect may well be very serious or even disastrous.

6. Like the unbalance to which structural change secondarily gives rise, the more drastic gene mutations must in general be unconditionally deleterious....A mutation once produced cannot be undone: genetic murder will out. The fact that it may out only after many generations is no excuse for condoning it now....we are, in a real sense, only trustees of our own germ plasm.

7. An increase in mutation-rate is a direct threat to this fundamental evolutionary requirement....The genetic effect of atomic energy will be wholly bad because it will slightly increase the sum of misery and wastage against which the race must battle....

8. A consequence of the increasing use of nuclear energy is the exposure of sections of human populations to long-continued dosage, at very low rates, with gamma radiation. It cannot be doubted that this exposure is having genetic effects on the populations concerned....

9. The situations most likely to occur in man are either exposure for a short period of time to a considerable amount of radiation or exposure to small amounts of radiation for years. ...

10. The number of people exposed to radiations occupationally or for medical purposes is steadily increasing due, amongst other factors, to the industrial exploitation of atomic energy and the introduction of mass-radiography.

11. ...the work involved in national and international protection organization is already so arduous that even on a national scale a single small committee cannot possibly now compass the whole field.

12. ...there is evidence extending over many years of its toxic effects [those of radium] in man derived from workers using radioactive luminous paints, and from individuals to whom radium was administered on therapeutic grounds.

13. ....in some physical laboratories during the war, rather higher doses of fast neutrons were received, and as a result at least six young nuclear physicists developed *cataracts*....

14. It is found that staff engaged in the production of radioactive isotopes normally incurs a regular weekly exposure.

15. Within the next few years, therefore, an increasing number of hospitals are likely to wish to use this [radio-iodine] as well as other radio-elements in hazardous amounts, for the amounts involved are potentially hazardous on any definition of the term.

16. Of the radio-isotopes of iron two are of practical value....the long-lived isotope [half-life 4 years]...which is made in the cyclotron...is now used almost exclusively for animal work and indeed is still preferred by some for human investigation.

17. Radioactive strontium isotopes ...are produced as a by-product of uranium fission in a chain reacting pile. They are particularly dangerous to living organisms since strontium behaves to some extent like its close chemical relation, calcium, and is largely retained in the skeleton.

18. The high carbon content of adipose tissue makes it probable that its C^{14} concentration will exceed that of the other soft tissues.

19. Our knowledge of the biological action of small radiation doses and

intensities on man is so incomplete that it gives no satisfactory basis for protection work.

20. This [the target] theory... postulates that there are sensitive areas particularly in the nuclei of tissue cells: if the primary or secondary ionizing particles make a direct hit on this sensitive area, physical disruption results, *e.g.*, the breakage of a chromosome....there would seem to be little defence except through physical means of stopping the particles before they can reach the target area....These shields may be admirable for sources of radiation external to the body, but they cannot protect against internally deposited sources of radiation.

21. Research on the biological hazards of ionizing radiations is confronted with problems of great complexity.

22. It is known that osteogenic sarcomata are likely sequelæ to the ingestion of quite small amounts of radium....

23. Fifty-three per cent of all deaths [among workers in Joachimsthal uranium mines] were due to malignancies....

24. No one could have listened to the accounts which we have heard of the exciting developments in our knowledge of the biological hazards of atomic energy without experiencing some feeling of alarm. When we let our minds dwell on the almost infinite powers that scientific man can unleash, or when we reflect on the grim, stark tragedy of Hiroshima and Nagasaki, it is hard for us to avoid a sense of impending doom. The fact that many of the genetical effects of atomic energy are still only partly understood, and almost completely uncontrollable, adds mystery to horror. It is not only the evils that we know which may escape from Pandora's box: those which we faintly see may easily be as dramatic and fearful as those which have been described earlier at this Conference.

If any illusions about an approaching earthly Paradise still linger, it is perhaps only necessary to add that according to an official report from Australia the Montebello Islands, scene of Britain's atom bomb explosion on October 1952, are still dangerously radioactive.

For thousands of years the life force has been tolerantly covering up man's fragmentary efforts to upset the natural equilibrium. Man-made conflicts of nation against nation, and class against class, have drawn no particular comment. But in the struggle now in progress to convert the home of her manifold species into an atomic workshop Nature will be watching with all her million eyes, vigilant, implacable, closing relentlessly on the species which has sought to tamper with that mighty beating heart.

ROY BRIDGER

THE GOODNESS IN MAN AND THE PRESENCE OF GOD

[**Dr. S. Vahiduddin** of the Department of Philosophy, Osmania University, Hyderabad, pleads here with deep feeling that human goodness is one of the greatest proofs of the Divine Presence. It is not a coincidence that those who have, in practice, a debased and degrading view of man have also reduced God to the ugly fiction of a cruel tyrant or an arbitrary ruler, a fiction in which most men soon cease to believe with fervour. On the other hand, an exalted conception of man generally implies some form of faith in the immanence of Deity. This perhaps provides a clue to the distinction between the true and the false in every religious system and tradition.—ED.]

Good words mount up to Him and good works does He exalt.—*Quran*

Ubi charitas et amor Deus ibi est.

Speculation down the ages has struggled to find evidence for the existence of God in nature and history. Kant, dimly aware of God in Nature, awakens to the fullness of his existence in moral consciousness, in the conflict between "ought" and fact. In Kant's consciousness of God the divine existence is indissolubly linked with the life hereafter. But strangely enough this philosopher of the categorical imperative, who crosses the bar of conditions instantaneously with the consciousness of an unconditional "ought," fails to see that even more striking than the consciousness of the moral imperative is its factual fulfilment, nay, even the attempt that meets with frustration. That there are dimensions to ethical life other than the bare fulfilment of duties was divined by Schiller in his idea of the beautiful soul, the soul that is inclined to duty and loves just what it ought to. And Fichte by a bold stroke of speculative imagination conceived the world of facts as born by a creative "ought." The empirical world is only posited by the ego as a moral subject. But even morality has limits. That even history and political life cannot be judged by moral standards was plain to Hegel and the problem of innocent suffering has baffled all theologians who measure God with their own moral yardsticks.

But, no doubt, even in moral life there are unsuspected recesses where the divine lurks unostentatiously. More often than not we meet God in the bush and, sure enough, the unexpected joy of this strange encounter has a flavour of its own. Indeed the steps unto him are many and the goodness in man is one. It reveals God in our immediate neighbourhood and man's native goodness manifests not in the fulfilment of moral obligations on the personal and social planes of human life but in the trifles of day-to-day existence.

It is revealed in what one says and in what one says not, in what one commits and in what one omits. This goodness in man comes out as unobtrusively as the phenomena of nature: as a rainbow at which a few gaze with joy, and which a few look upon and ignore. Man's goodness speaks in tears and smiles, in tears which fall idly for no apparent cause and in smiles which reveal pristine innocence. Man's goodness is untouched by conflict, slow to be tempted and unsoiled by greed. Unknown to the proud, this goodness dwells more often in the shame of sinners than in the vanity of the pious; it peers through darkness. It is this native goodness in man that speaks unmistakably of the presence of God through every pulse of our life. The moment we see a good man—sometimes with the goodness in him transparent and luminous to our eyes and sometimes demanding an insight and awakening on our part to perceive—we become instantly aware of the Light Eternal of which he has his humble share. Such a good soul is often unconscious of its goodness and is almost ashamed of it when it is forced on its attention. The suffering around the good man awakens goodness in him and the goodness in him is felt as a challenge to the evil round and about. When the Italian writer Silvio Pellico unexpectedly discovered goodness in his prison guard he felt "less hostile to man, less distant from God."

When I say good men are the signals of divinity I am by no means thinking only of the great heroes of moral life who have made history, of a Socrates or of a Buddha, but of men and women in even the lowest strata of life who sing unappreciated and blush unseen. These infuse goodness into those who have the good fortune to breathe in their atmosphere. When on this earth they make their homes redolent with their presence and when they quit this world they pass away like the sweetest and fairest things of the earth and " their scent survives their close." It is this goodness that speaks more eloquently for the presence of God in man than many an argument for his existence which the philosophers invent with much skill but little effect.

S. VAHIDUDDIN

IBSEN AND YEATS

PIONEERS OF NATIONAL DRAMA

[It is not a facile but a suggestive and charming comparison that **Mr. R. M. Fox** draws here between the most famous Norwegian dramatist who was "true to the Viking tradition" and the pioneering Irishman who is better known for his poems than for his plays. Mr. Fox is a humane historian and dramatic critic and our readers might be reminded of his article on "Yeats and His Circle" published in our issue of July 1949.—ED.]

Henrik Ibsen and W. B. Yeats were two of the most picturesque figures in the world of drama. Although Ibsen played a much bigger part in the European theatre, they were both pioneers of national drama, one in Norway and the other in Ireland. There are striking parallels not only in their lives but also in the difficulties with which they had to contend.

In Ibsen's day Norway was a rural country, poor and culturally backward. The people living on scattered farms prided themselves on their practical common sense. The towns, small and few, were not great centres of intellectual activity. Christiania—the capital—caught a little of the reflected lustre of Copenhagen, but darkness lay around. Norway had been independent of Denmark for some years but Danish plays, the Danish way of speaking, Danish actors, monopolized the stage. The position was much the same in Ireland during the pre-Yeats period. Dublin was overshadowed by the influence of the London stage. Neither Norway nor Ireland had yet contributed much to world drama.

Very early, Yeats was compelled to go to London to earn a living. From his published letters we can learn of his literary struggles during those penurious years when he dreamed of the Isle of Innisfree or yearned for the Land of Heart's Desire, while he was doing ill-paid hack work with his pen. His father, John Butler Yeats, was a fine artist and a brilliant talker but no business man.

Ibsen, too, as a young man, became familiar with the harsh side of life. He had felt the cramping effect of small-town existence, first at Skien, where his father, a merchant, had failed, and then at Grimstad, a stagnant little place on the coast where, after giving up his early dream of becoming an artist, he had been apprenticed to an apothecary at 15. Young Ibsen was cold-shouldered here; for he was not considered grand enough to mix with the local shopkeeping

gentry. So he spent his leisure in reading and in long solitary walks.

His first drama, *Cataline*, was written by candlelight in his small room above the apothecary's shop. He was inspired by his reading of Greek drama. Another influence was the outbreak of revolutionary uprisings in 1848. He tried to get the play produced in Christiania but failed.

Cataline was a play of social discontent. Yeats, who was always more withdrawn from the world around him, expressed his personal discontent in his early plays in a more visionary form. We may imagine Ibsen, the brooding apprentice, baffled by the wretched obscurity of his surroundings, catching eagerly at an ideal presentation of revolt.

At 21, Ibsen made his way to Christiania with nothing between him and starvation but his ambition to write. He shared lodgings with a student as poor as himself. A richer friend paid for the publication of *Cataline* but not more than 30 copies of the play were sold. The stock of unsold copies was bought up by a shopkeeper for wrapping paper; so Ibsen and his fellow lodger were able to get a few meals and to warm themselves at the blaze of the remaining copies.

He went on writing and his second play, *The Viking's Barrow*, was actually accepted by a theatre, though it was performed only three times. Yet he had no doubt that he was a man of the theatre. He met Björnson, Vinge and Jonas Lie, men who, like himself, became part of the literary heritage of Norway. A fierce controversy arose on the question of national drama. Some, in their desire to throw off the tutelage of Denmark, raised the slogan: "Down With Danish Plays!" Against this view the poet Welhaven led the attack with a series of satiric sonnets, *Norgis Daemring* (The Dawn of Norway). He ridiculed those who preferred florid rhetoric to genuine dramatic power. Here was a forerunner of Yeats' well-known condemnation of the popular Dion Boucicault school of bombastic speech so common in Ireland in the early days of Irish drama. Ibsen immediately ranged himself with Welhaven in the Norwegian controversy and declared that his countrymen should not reject what was good simply because it came from outside but should learn how to make something better.

Becoming general producer to the National Theatre in Bergen, Ibsen travelled with the company to Copenhagen. His knowledge of the theatre widened and his friendship with Heiberg, the Manager of the Royal Danish Theatre, brought him in contact with the best drama of his time. He was keen on fostering national drama but would never tolerate poor work simply because

it bore the national label. He had to meet much criticism on this account. Yeats had to meet similar criticism at the beginning of the Irish dramatic movement in the early days of the present century because he was anxious to get the best technical advice from London, to bring in actors from outside and to rehearse his plays in London until the movement developed far enough to do without such aid.

One can see the direction in which Ibsen was moving by the advice he gave to his fellow writers in 1850:—

> Less about the glaciers and the pine forests. Less about the dusty legends of the past and more about what is going on in the silent hearts of your brethren.

He called upon the poets to dedicate their song

> ...to the service of men that require
> To read on the lips of a bard's inspiration
> The meaning of sorrow and joy and desire.

Here is the seed of that uncompromising realism which was to germinate later. But he continued to write plays based on the historical legends and folklore of Norway. *Lady Inger of Ostraat* is an interesting example of the gap between his precept and practice at this time. In Ibsen's hands Lady Inger becomes an idealized national figure comparable to Yeats' *Cathleen Ni Houlihan* though actually she is said to have been a grasping old lady with an eye for her neighbours' fields, more closely resembling Lady Macbeth. His social dramas brought him a world reputation. *A Doll's House* (1879) led to riotous scenes comparable to those produced by Synge's *Playboy of the Western World* and Yeats' *Countess Cathleen* at the Abbey.

In 1857 Ibsen returned to Christiania as Director of the Norwegian Theatre. But his misfortune continued. He was always in debt, for his small salary was paid irregularly. His own plays, because they were not written in Norwegian *landsmaal*, did not please some of his countrymen. He was denounced on both sides, by those who uncritically applauded inferior Norwegian plays and by those who admired only Danish productions.

In 1857 he took a leading part in founding the Norwegian Society with the object of encouraging national poetry, literature and drama. But he withdrew from this body when he felt that its political activities overshadowed its cultural aims. His habit of imposing a barrier between himself and any popular movement injured his theatre and it failed. Consequently his work was unnoticed and in 1859, when an anthology of Norwegian poets was published, Ibsen was not even mentioned. Here, too, he was temperamentally akin to Yeats, who often took a haughty and arrogant line with the opposition, especially when he addressed

it from the Abbey stage. Ibsen never aimed at conciliating his opponents and, in one of his frequent bursts of anger at the indifference of his countrymen to drama and literature, he spoke of Norway as "a land inhabited by sheep and pigs."

When his theatre failed (in 1862) he was thankful for the small State pension which enabled him to go to Rome. He spent four years in Italy, where he wrote *Brand* and *Peer Gynt*. His great realistic plays, *The Pillars of Society, A Doll's House, Ghosts* and *An Enemy of the People*, made his reputation. With these plays he founded not only a national drama but a new European drama as well. In the autumn of 1899 the King opened a new National Theatre in Christiania and unveiled a huge bronze statue of Ibsen which stood by the entrance watching grimly over the theatre he had suffered so much to establish. On the first night actors and audience cried, "Long Live Henrik Ibsen!" while he bowed his acknowledgments from his rose-garlanded box. The organizers were anxious that Ibsen and Björnson should not meet; for the two old gentlemen—each provided with a special box—were not on speaking terms, though the King bowed to his distinguished subjects in turn.

After years of neglect Norway greeted the man to whom more than anyone else the credit of founding its national drama belongs. His brusque manner first of all repelled his countrymen but afterwards helped to make him a national hero. Satire has always been appreciated in Scandinavian lands. In making a battle-axe of his words Ibsen was true to the Viking tradition. Newspapers chronicled his ruder sayings and visitors gathered to gape at him taking his methodical morning walk or drinking his coffee grimly at a café table. He became a national spectacle. And at the very time he belonged to the nation he belonged most surely to the world.

Yeats' early efforts in drama rose directly out of that Ibsenian movement which revivified the English theatre in the 90's. Yeats' first play, *The Land of Heart's Desire*, was produced in London at a small independent theatre as part of the revolt against the gilt-and-sawdust school which had long monopolized the London stage. George Moore, closely associated with Yeats in the early Irish dramatic movement, wrote *The Strike at Arlingford*, one of the first plays in England avowedly on the Ibsen pattern.

Yet though Yeats acknowledged the great debt which drama owed to Ibsen he set his face flint-like against social drama in the Irish theatre. Peasant plays and heroic legendary drama were the lines he laid down. Social drama he dismissed contemptuously as "plays about town councils and drains," both

subjects of considerable importance to Ireland.

Edward Martyn, who was in at the beginning of Irish drama, desired to treat Irish social life in the manner of Ibsen but Yeats would not have it. Neither would he have George Moore. Irish drama proceeded on the narrow insular lines which he laid down. His heroic legendary drama lacked vitality and became purely decorative in language and scene. His peasant drama proved a too restrictive mould to contain the complexities of modern life.

How far was Yeats to blame for this? It is difficult to say. Irish life at the beginning of the century seemed to have few quickening impulses. The Big House and the labourer's cabin were the outstanding realities of the social scene. To write about drains—other than a ditch in a field—might have seemed superfluous.

Yet it could easily be that the mould was too rigid. Because Yeats was not interested in social drama it was hardly fair to impose such restrictions on his colleagues. He became more and more the dilettante of the theatre, finally concerned with the obscurities of the Japanese "No" plays for drawing-room audiences, as a consequence of saying "No" to life.

Whatever may be said about the backwardness of life and drama when Yeats began his activities in Dublin, it must be remembered that Ibsen was doing his pioneer work almost 50 years before Yeats, that he, too, belonged to a country of scattered rural dwellings, of poverty and of little interest in art and drama. Yet, in that earlier day, Ibsen opened the door of the theatre in Europe to a larger life while Yeats slammed it hard in Dublin.

Not only was Yeats a dramatist and a poet but also an unforgettable personality. He stood over six feet, with broad shoulders, a massive, finely shaped head and white, waving, leonine locks. Always he had an air of great dignity. Perhaps in no other city but Dublin would the traffic stop while a poet sauntered across the busy street with a far-away look of abstraction in his eyes. I can see him now, crossing that street with unhurried step while the burly, smiling policeman held up his hand and the angry drivers honked their horns impatiently. Yeats did not worry, for it was his settled conviction that the world should wait for a poet. Ibsen would have agreed with him there; for, though one looked forward and the other looked back, they shared that quality of intellectual arrogance which made the world listen.

R. M. Fox

THE MEDICAL ASPECT OF GANESH WORSHIP

[**Mahopadhyaya Pandita G. Sumati Taranath** is a well-known student of the Ayurvedic system of medicine.—ED.]

Ganesh Chouti, the festival of Ganapati, or Ganesh, the elephant-headed god, is celebrated with enthusiasm all over India, especially in the south. Ganesh is a popular god. He is, in one aspect, the remover of obstacles, for the rich and the poor, the high and the low, and is therefore also called *Vighneshwara.* His wealthy devotees install in their homes silver and gold *vigrahas* (images) of him and tempt him with many varieties of delicious sweets to aid them. The poor and ignorant make his images in clay and prostrate themselves with their humble offerings of popped rice and cocoanut.

Whatever the mode of *puja* (worship), it may be of interest to note here that for the *puja* according to the *shastras* (scriptures) an elaborate *naivedya* (offering) of *modakams* and other sweets is not at all necessary, as is commonly believed. Even the flowers offered need not be the fragrant jasmine, rose or *champak,* which everyone may not be able to afford. Strangely enough the legend is that this mighty god chooses to deck himself with the flowers of *arka,* one of the silk cottons (*ekke* in Kannada; *erukam* in Tamil; Latin, *Calatropis Gigantea*) that grow wild in waste lands. One may wonder why the choice fell on this humble plant. But *vaidyas* (physicians) and others who know its properties find the choice most appropriate and consider *arka* a true remover of obstacles and a boon to mankind.

Every part of this plant is used in the preparation of medicines. The root-bark is very useful in malaria. It is also beneficial in the treatment of leprosy, elephantiasis, eczema, scrofula, gout and rheumatism. The flowers are used in cough, cold and asthma. The milky juice is recommended for ringworm—especially of the scalp—fistula and piles. An oil prepared from the leaves cures sores, ulcers and all kinds of skin complaints. The leaves are also effective in treating fits, epilepsy, hysteria, paralysis and poisonous bites. Space does not permit going into the details of the valuable properties of *arka.* The ancient seers knew of its worth and they even attributed *surya shakti* (solar energy) to it. No wonder then that *arka* holds the first place with Ganapati!

The other requisites associated with *Vinayaka Puja* (worship of the Remover of Obstacles) are also common herbs and plants. It is usual to adorn the *peetha* (pedestal) of Ganapati with *Doorva* grass and several fruits: *jambula, bilva, kapitha* and *amalaka,* and of course sugarcane

has a prominent place by the side of the god's image.

Doorva (*Garike hullu* in Kannada; *Arugam pullu* in Tamil; Latin, *Cynodon Dactylon*) is a perennial grass that grows widely. The fresh juice of this grass is applied to cuts and wounds to check bleeding and when sniffed it stops bleeding from the nose. An infusion of the grass is helpful in bleeding piles and urinary complaints. The roots, when crushed and given mixed with curds, prove beneficial in chronic gleet.

Jambula (*Narale* in Kannada; *Nagam* in Tamil; Latin, *Eugenia Jambolana*) is a common tree, every part of which is very useful. The bark, when prepared as a decoction, is a cure for chronic diarrhœa and dysentery; and the juice of the tender leaves is a household remedy for these conditions. It is also used as a gargle for sore throats and for spongy gums. A paste of the bark is often applied to reduce inflammation on any part of the body. A syrup of the fruit is useful in enlargement of the spleen. But the unique use of *jambul* is in diabetes. The liquid extract of it has been successfully used both by Ayurvedists and Homœopathists in the treatment of this disease; the seed, when taken powdered, reduces the sugar in the system.

Bilva (*Belpatre* in Kannada; *Vilvam* in Tamil; *Bael* or, in Latin, *Ægle Marmelos*) is very well known, especially in southern India. It is held sacred by the Shaivites, the leaves being used in the worship of Shiva. Very many simple yet effective medicines are prepared out of *bilva*. The unripe fruit when dried and powdered is useful in dysentery and diarrhœa. The syrup of the ripe fruit is a mild laxative and a simple remedy for dyspepsia and piles; jelly and jam made of it serve the same purpose. A decoction of the bark and root is given in intermittent fever. *Bilva* can be safely administered in all biliary complaints including jaundice. In a tropical country, many suffer from sprue, dysentery and diarrhœa; for such *bilva* works wonders. If our housewives knew of its properties more generally perhaps the deaths of children due to diarrhœa and dysentery could be considerably reduced.

Kapitha (*Beleda hannu* in Kannada; *Vilamphalam* in Tamil; Wood-apple or, in Latin, *Feronia Elephantam*) belongs to the same family as *bilva* and has many properties in common with it. *Kapitha* also is a good remedy to check digestive and biliary troubles. The pulp of the fruit can be eaten raw with a little *jaggery* (unrefined sugar) or it may be made into a *chutney* or into a syrup. It is quite efficacious in dysentery and diarrhœa and also for the vomiting of pregnancy and for biliousness. For poisonous insect bites the pulp, applied to the spot, relieves pain. The juice of the tender leaves is useful to allay bilious attacks, being given mixed with rock sugar and milk or curds. The leaf juice is also

beneficial when applied to the skin for urticaria and similar skin complaints. The woodapple should be especially remembered for its usefulness for the hiccups.

Amalakam (*Nellikai* in Kannada and Tamil; gooseberry or, in Latin, *Emblic Myrobalan*) is well known. Pickles, *chutney*, jam and *murabba* (sweet preserve) are prepared from it. It is an excellent remedy for biliousness, dysentery and diarrhœa. The syrup of the fruit checks nausea and vomiting and is an effective diuretic as well. It is very beneficial in jaundice and anæmia. For loss of appetite also—especially after fevers—*amalaka* is recommended. The fresh juice of the fruit mixed with *ghee* (clarified butter) and sugar is a good tonic. A popular tonic in India, *Chyavanaprashavaleha*, is but a preparation of *amalaka*. Oil prepared from it promotes the growth of hair; it is also advised in complaints such as loss of sleep and burning pain in the eyes. The fruit juice mixed with honey is given to stop hiccups. A decoction of the seeds is very beneficial in biliary fevers and diabetes. Recently *amalaka* has become important as it was found to be very rich in vitamin C.

Sugarcane (*Ikshu* in Sanskrit; Latin, *Saccharum officinarum*), which children delight to chew, is a favourite with Ganesh as well. The fresh juice of the cane is very nourishing and refreshing. It is useful in vomiting, diarrhœa and other complaints due to biliary disorders. It is especially recommended for preventing the non-retention of food, for a bad taste in the mouth and also for loss of appetite; if desired the juice may be flavoured with cardamom, crushed ginger or lemon juice. Pregnant women would greatly benefit by eating sugarcane or by drinking its juice throughout the period of gestation; it is a good tonic for nursing mothers also.

An understanding of the traditional worship of Ganesh, the symbol of some great ideas and ideals, should at least include a knowledge of some of the qualities of the special plants used for the *puja*. With simple remedies many diseases may be warded off. One of the greatest obstacles in life is sickness and to overcome that, *Vighneshwara*, the Remover of Obstacles, offers his particular curative herbs. None, if they really aspire to *Jnana* (Wisdom), can afford to be weak and ailing. The ancient saying *Naayam-aatma balaheenena labhyaha* (This Atman is not to be attained by one devoid of strength) is surely true for all times and climes.

G. SUMATI TARANATH

POSSIBLE LINKS BETWEEN INDIAN AND AFRICAN CULTURES

I

[It is an extremely interesting and largely unexplored thesis that **Mr. N. Court** puts forward in this article, the concluding portion of which will appear in our next number. Unlike most missionaries, Mr. Court has approached cultures and religions that have flowered outside his own native soil with real respect, intellectual honesty and receptivity of heart.—Ed.]

Many of the happiest years of my life were spent in missionary labours among Indian and African peoples. I have thus been in the favourable position of one able to glean first-hand information in a native environment. Add to this two decades of very close study of history, ethnology, philosophy, mysticism and comparative religion, and it will be appreciated that what I am about to put forward as a theory is the outcome of careful and deep research and not mere guesswork or wishful thinking.

Students of Indian sacred literature are more or less agreed that there are points about the *Iliad* of Homer and the *Ramayana* which indicate a common source for both. The same applies to the *Odyssey* and the Northern European mythologies. We cannot deny the fact, now generally accepted, that the Aryan culture, which had both an Eastern and a Western (European) aspect and manifestation, is responsible for the cult of the great nature-gods of sky and sun, fire, wind, storm and water,[1] of which Thor, the Nordic god of thunder, and the Roman and Greek deities were developments. India is sufficiently akin to be grasped by the English mind and at the same time possesses enough of the elements of another and alien mystic system (of Dravidian and pre-Dravidian origin) to be a source of fascination to us.

Satisfied in my own mind that Western Europe and India are akin, not only linguistically and racially, but culturally as well, I now turn to a deeper and far more subtle relationship, that between India and Africa —not yet fully recognized or appreciated as the European-Indian kinship is, but nevertheless, in the face of the facts, as real and as tangible. This relationship between Africa and India has been the subject of years of painstaking research and, as a result of it, I am firmly convinced that the African culture generally, and the Bantu culture in particular, have both an Aryan-Dravidian and a pre-Dravid-

1 *Myths of the Hindus and Buddhists.* By Sister Nivedita and Ananda K. Coomaraswamy, p. 17. (George G. Harrap and Company, Ltd. 1932.)

ian background on which is superimposed a Hamitic and possibly, even probably, a Semitic culture.

To make such a sweeping statement needs substantial proof and the proofs are not lacking. Let us set out on an imaginary trip down the continent from Cairo to the Cape and conduct an investigation of its peoples.

North of the Sahara, Africa is inhabited by peoples not markedly different from the South Europeans and the Levantines. The North African may safely be included in the Mediterranean group—a branch of the great white race which is often referred to by the designations Caucasian or Aryan. When we reach the Nubians, however, and enter Egypt, the land of the Copts, and also both Ethiopia and Abyssinia and pass through Somaliland, the ethnic group we come across is hybrid—a mixture of Hamitic or Caucasian and Negro elements.

To the south and west of these peoples are the woolly-haired group, which includes the Negro, the Bantu, the Hottentot and the almost extinct Bushman. Incidentally, the woolly-haired people are not all black—coloration ranges from the deepest and shiniest ebony to light brown and yellow.

The little yellow man, the Bushman, was at one time the unchallenged master of all Africa. His race is the only one that has the right to proclaim itself aboriginal. All the rest, including the Negro and the Bantu, were immigrants, although much Bushman blood flows in their veins and the early animist religion of the Bushmen and the Hottentos became absorbed by the new arrivals. As in India the Aryan culture took unto itself, as it were, most, if not all, of the earlier civilization, so in Africa Semitic and Hamitic, and, as I believe, Dravidian and pre-Dravidian, influences became superimposed upon the religious beliefs of the autochthonous inhabitants.

We have now reached the area known today as the Central African Federation and we are in the heart of the Bantu world. Here we find the Mashona, Matabele and Barotse nations. The Zulus further south in Natal are an offshoot of the Matabele people even as the Xosas, further south still, are a branch of the Zulus considerably modified as a result of the absorption of Bushman and Hottentot blood, as their language clearly indicates.

In this region are the ruins of the Great Zimbabwe, a prominent structure in the Sabie Valley where over 400 other ruins are to be discovered. Somehow or other it seems to be connected with Mesopotamia, Phœnicia and Palestine. The writer is quite convinced, as a result of personal research work over many years, that Semitic culture is also responsible for structures such as Stonehenge on the Salisbury Plains of Wiltshire; the quoits and cromlechs of Lanyon and Penzance in

Cornwall; the Great Zimbabwe in Rhodesia, and the ruins at Tiahuanaco in Bolivia. Professor Frobenius, in his investigations in 1929, came to the conclusion that these ruins have a remarkable resemblance to those at Hampi in Southern India, which, together with Zimbabwe, he ascribes to Mesopotamian culture. It is also of interest to note that the whole structure and layout of the buildings in Rhodesia very much resemble those of certain ruins to be seen in ancient Syria, the combination of place of worship and fort being manifest in both instances, and this fact seems to strengthen the belief which some hold that Zimbabwe was the citadel of a Hebrew colony, and the old mines in the vicinity are thought to be the source of King Solomon's wealth. Reflecting on these old mine workings, which have within living memory been reopened after possibly millenniums of disuse, reminds me that not so many years ago a bronze image of an Indian deity was ploughed up in the Waterberg district in Southern Africa.

The Zimbabwe ruins were probably built *c.* 1000 B.C., so we must not be tempted to look upon them as the work of the Bantu, as these latter were at that time nowhere in the vicinity and probably not in Africa. It is thought by some that the Bantu people found their way as far south as Rhodesia only about 1500 A.D., by which time the structure was already in ruins, and the newcomers considered it to be the work of the Devil.

The Bantu race spread right into Cape Colony, now the Cape Province of the South African Union, and its territory includes practically all Africa from Kenya southwards.

It must be remembered that, although the Bushman and the Bantu share a common continental home, they differ from each other a great deal physically. The Bantu and the Negroes are on the whole a tall race, black-skinned and physically well-proportioned. The Bushmen, on the other hand, are a very short, yellow-skinned race, with very broad noses and high cheekbones, and their short hair, which the Negro-Bantu immigrants either acquired from them through interbreeding or else received as a heritage from their Melanesian adventures, grows in tiny woolly tufts, often of a rusty hue, here and there on the skull, giving it a patchy appearance. The Bushmen are often characterized by Mongol-like features (the face in many cases having a flat appearance commonly observed among the Chinese) and by their hands and feet, which are of a peculiar smallness and gracefulness. The eyes of these people are often small, deep-set, black and beady. They are long-skulled, as all Africans are. Today the remnants of this people are estimated to number less than 3,500 in all Africa. They are fast dying out.

It is a most suggestive fact—to those concrete thinkers who demand a *phys-*

ical proof of Karma—that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking place all over the globe, among those races, whose " time is up "—among just those stocks, be it remarked, which esoteric philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, etc., etc., have done much; but those who rely on such data as offering an all-sufficient explanation of the crux, cannot meet the phalanx of facts now so closely arrayed.

Thus writes Madame H. P. Blavatsky in *The Secret Doctrine,* Vol. II, pp. 779-780. Then she quotes the materialist Lefèvre as saying:—

"Nothing can save *those that have run their course*....It would be necessary to extend their *destined cycle*.... *The peoples that have been most spared Hawaiians or Maories, have been no less decimated than the tribes massacred or tainted by European intrusion.*" (*"Philosophy,"* p. 508)

As has already been hinted, the Bantu is certainly not African in origin. "What! The African not an African?" I hear you exclaim. But this ought not to surprise us. Europe today is inhabited by peoples whose original homes were in Asia. My British and Anglo-Saxon forefathers have been traced to the Caspian Sea and the Black Sea areas. The Norwegians, Swedes and Danes are not aboriginals of Scandinavia. The true native of the North is the Lapp, a race short in stature, with high cheekbones and snub noses, quite different from the tall, blond, blue-eyed Nordics. With regard to the Bantu people of Rhodesia and South Africa, who are also in the main the racial stock from which the American Negro traces his origin, the numerical factor alone in the population is evidence against their long sojourn in that area. Anthropologists and statisticians recognize the people as the most prolific race on earth. Had they been in this area during all the centuries that are claimed for them, they would most certainly have been much more numerous. The average number of children—five or six to each mother—indicates a people who, if they had resided in a given area for 1,000 years, should number at least 80,000,000 in South Africa alone instead of around 8,000,000 as they do.

From where then came the ancestors of the Negro and Bantu peoples? Does tradition have something to say? What does history reveal? The voice of history supplies a valuable clue which is worthy of our consideration in this study. Abul Masudi, an Arabian traveller, who may with some justification be termed the Marco Polo of Africa, informs us in his travel records that by A.D. 900 (mark this date) the Bantu were spread as far south as Sofala, which is an area in the

modern Portuguese colony of Mozambique (East Africa), a territory on a latitudinal level with the southern part of Southern Rhodesia. Another interesting point brought out in Abul Masudi's writings is that these Bantu were called Makalanga and were a people who had, during the course of their southward march, mixed with the Persians, Arabs, Indians and the Greeks. The true unmixed Bantu followed after them. From whence did they come?

These Makalanga possess an interesting tradition which may be the key to the riddle of the black man's past. They appear to have travelled to the Malay Peninsula from India, which, according to Professor Schwartz, was their home land, and from there to the Pacific archipelagoes, where they intermarried with the woolly-haired Negritos and were the progenitors of the frizzy-haired Melanesians. (Incidentally, many of the Cape coloured people, who are a mixture of Africans and Europeans, tend to have the same fuzzy hair.) Endeavouring later on to make their way back to India, they were forbidden, and then sailed along the Malabar coast, and finally down the African coast, eventually landing on the shores of that continent. Some settled in Madagascar, where they remained free from the ethnic influences and mixing with the Bushmen and Hottentots, who, both racially and linguistically, affected those who settled on the mainland.

Madame Blavatsky in Volume II, p. 328, of *The Secret Doctrine* says :—

Funnily enough, Hæckel, in his fantastic *Pedigree of Man*, considers "the Australians of to-day as the lineal descendants, almost unchanged (?!), of that *second* branch of the primitive human race...that spread northwards, at first chiefly in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men....The one, woolly-haired, migrated in part, westwards"...(*i.e.*, to Africa and northwards to New Guinea, which countries had then, as said, no existence as yet)..."the other, straight-haired, was evolved farther to the north in Asia...and peopled Australia..." (p. 81)....Prof. Hæckel must also have *dreamt* a dream and seen for once a *true* vision!

It seems rather likely that this theory is the correct one when we consider Tasmania, whose almost extinct black peoples differed very little from the Negro and the Bantu. They may have been a branch of the race that made their way eastwards in those early days of our era.

N. COURT

(*To be concluded*)

THE APPROACH OF JAINISM TO ETHICS AND HARIBHADRA'S CONTRIBUTION TO IT

[The ethics of Jainism is perhaps the greatest contribution of that religion to world thought and has direct pertinence today. This study was contributed by **Dr. Indukula H. Jhaveri** to the joint celebration of Mahavira Jayanti Week in April 1954 by the Indian Institute of Culture, Basavangudi, Bangalore, and the Jain Mission Society of Bangalore. Her paper was discussed at the Institute on April 17th, at a meeting presided over by Dr. H. L. Jain.—ED.]

Doubts have often been expressed as to whether India ever had any philosophy in the strict sense of the term. These are evidently based on the fact that in India, from the earliest times, philosophy has been inseparably associated with religion.

That the Indian systems of thought are religio-philosophical is especially true of Jainism and Buddhism which were from the first ethical religions, having been brought into existence as reformative movements against the undesirable and even harmful results of blind adherence to ceremonialism.

As we now know from the earliest Jain and Buddhist records (the Jain Agamas and the Pali Pitakas), there were in vogue before Mahavira and Buddha various currents of metaphysical and ethical thought. Thus the masses were confused and led astray. Consequently, there appeared distortion, laxity, etc., in socio-religious life. The chief contribution of saints like Mahavira and Buddha lay in showing the people a new and orderly path of conduct.

In addition to being ethical religions, Jainism and Buddhism, while upholding the ideal of liberation in common with the other systems of Indian philosophy, unlike them emphasized the life of renunciation. The rules and regulations to be observed by an ascetic find frequent and detailed mention in both. In Jainism, however, these are more austere and strict than in Buddhism, mainly because of the former's great emphasis on penance.

Let us look at the nature of Jain ethics. Its renunciation and penance have each two aspects, one pertaining to external activities and the other to the thought-activity of the soul. Thus outer renunciation refers to the abandonment of external objects which are the causes of the generation of passions in the soul, while the checking or destruction of these very passions is the inner renunciation. External penance or austerity is said to be of six kinds, *viz.*, fasting, eating less than appetite demands, minimizing thirst for various things, abstention from delicious food, mortification of the body and living in solitude. The internal penance is also of six kinds, *viz.*, expiation of sins, courtesy, serving the Guru and others who

deserve and need service, study, meditation and abandoning the feeling of "I" and "mine."

The significance of the inner aspect of renunciation and of penance is self-evident. And, note well, the injunctions regarding their external aspects were laid down only in so far as they helped to bring about the inner change.

But unfortunately, as usually happens in all mass religion and mass activity, the true import of the ethical teachings of Jainism—the inner aspect—came to be to a considerable extent ignored. During the lifetime of Mahavira the chances of such deterioration were slight, for his precepts were properly illustrated by his life, his outstanding personality and his pure conduct. Later, however, it became hard for the people to follow rigidly the path of Mahavira, which was by no means an easy road. Consequently they began to understand and follow his teachings superficially and tried to adhere to their external aspect exclusively. This gave rise to many undesirable elements in the socio-religious life of the people.

Jainism laid down for strict observance five great vows, *viz.*, abstention from destroying life, from lying, from taking anything which is not given, from sexual indulgence, from attachment and possession, with a number of auxiliary rules for an ascetic. The same vows and other rules were prescribed for a layman according to his capacity.

It is characteristic of the Jain spirit of renunciation and resignation that all these injunctions were verbally negative. Not that they are really devoid of a positive import. They did imply and were meant to imply activity of a tangible and positive kind. Thus *Ahimsa* did not mean mere external abstention from killing but also the development of positive virtues, like compassion towards all creatures, benevolence, self-sacrifice, etc. This positive aspect of the teachings was deducible, but specific, clear and systematic statements expressing their positive implications in full were lacking. Hence the negative, surface interpretation of the ideals of *Tyaga* and *Vairagya*, which tended to develop in the people such vices as inactivity, idleness, dereliction of duty, etc.

Mortification of the body was regarded as a religious act, even though it did not bring about the corresponding purity of conduct which was its main aim. What is more, religion came to be completely severed from daily life. People showed great reluctance to look upon domestic and social responsibilities as part and parcel of religion. Thus a householder, ignoring his essential duties, might show a strong inclination for an ascetic life; for there was no code of positive injunctions like the one found in *smriti* works, laying down the duties of each stage of life. Next, a person dishonest in all his dealings, rude to his elders and the helpless, ill-treating his

subordinates and having no integrity of character or sincerity of purpose, could be regarded as religious if he performed conventional religious ceremonies.

All these perversities and contradictions in the socio-religious life of the Jains arose from lack of understanding of the inner aspect and the positive implications of the ethical teachings of Jainism, which were full of negative injunctions.

This state of things confronted Haribhadra in the 8th century A.D., as it had confronted his predecessors. But it was he who first drew pointed attention to these perversities and saw the necessity of a positive code laying down the fundamentals of social and religious life, to minimize as far as possible the discord and contradictions. Thus he laid down fundamental requirements for the competent performance of the duties of a householder, whose *dharma* is the first step on the spiritual ladder. There are 35 such requirements but here I shall refer only to the most important ones. The rest may be known from his work, *Dharmabindu*. The important requirements are as follows:—

One should earn money honestly, should revere one's elders, guests, etc., should spend according to one's income, should maintain a proper balance between *Dharma, Artha* and *Kama,* should be appreciative of others' virtues and thoroughly mindful of one's own weaknesses, should deal properly and courteously with one's subordinates, should always be intent on doing good to others and on sacrificing one's own interests for the sake of wider interests, should try to be completely free from personal bias and false, one-sided prejudices.

The reason for emphasizing these as the fundamental virtues for a householder is self-evident. For Haribhadra, the possession of these in a real sense was the only way to minimize the prevalent inconsistencies, disharmony, discord, in the socio-religious life of the Jains. All these were deducible from the ethical teachings of Jainism but Haribhadra's being the first to bring them out so boldly and emphatically in positive terms shows his deep insight and penetrating vision.

Among the various injunctions given by Haribhadra, freedom from bias, prejudice and dogmatism deserves special mention in view of its present significance in all walks of life. It means the cultivation of the spirit of tolerance which has its basis in the *Anekanta* standpoint. In other words, it is the equanimity which permits a sober, just and balanced view of things. And who can deny the beneficial effect of this for doing away with unnecessary and harmful quarrels and conflicts?

Haribhadra particularly emphasized this point in almost all his works. That he himself thoroughly cultivated this quality is apparent from his approach to antagonistic schools of thought and from his attitude towards the propounders of

their doctrines. He impartially puts forward the views of these schools and, though he humbly points out inconsistencies in them, he always ends on a conciliatory note. He looks upon the propounders of their teachings with profound respect, without the slightest spirit of derision. His words amply testify to this:—

I have no partiality for Mahavira, nor have I any aversion to Kapila and others. He whose utterance is based on (discriminative) reasoning deserves to be followed.

Thus the Samkhya theory of Prakriti also should be known to be true indeed, because it is declared by Kapila who is divine and who is a great sage.

In this way the views of the different schools of thought are reconciled.

I bow to him who is stainless, full of all virtues, whether he be Brahma or Vishnu or Maheshwara or any one else.

I do not know of any other Teacher in India who has displayed such reverence and impartiality in such clear, explicit terms, towards the Teachers of other schools. The following words of his are also noteworthy:—

A dogmatic person tries to make reasoning favourable to his preconceived dogma; while the intellect of an impartial person follows or abides by (discriminative) reasoning.

Even a cursory glance at his words reveals his catholicity of outlook, his equanimity and the spirit of reconciliation which permeates him through and through. These prompted his attempt to show all the so-called differences between the various schools of thought—differences often vehemently and dogmatically upheld, defended and sometimes even magnified by the bias of their respective followers—to be only verbal and not real. If this point were understood there would be no scope for the wordy warfare between philosophers of different schools which is so characteristic of Indian philosophical systems. Is it not this very dogmatism, resulting in the spirit of intolerance, that is at the root of all quarrels and conflicts in every sphere of life—social, religious, philosophical?

Haribhadra's work is indeed a landmark in the history of Jain philosophic thought. And high and worthy ideals which he put forward have been followed by Hemachandra and Yosovijaya, scholar-saints of no less eminence than Haribhadra himself. Haribhadra wrote nearly a hundred works, many of which are available to us today. *Shaddarshanasamuccaya, Yogabindu, Dharmabindu* and *Anekantajayapataka* and others deserve to be read by all.

INDUKULA H. JHAVERI

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"AN ACHIEVEMENT THROUGH ALL THESE LONG YEARS"

By A. R. Wadia

In the January issue of The Aryan Path, I have read with great pleasure messages of good will from some eminent writers in the West on the auspicious occasion of the Silver Jubilee of The Aryan Path. After reading them I am tempted to raise my own humble voice, for The Aryan Path means much more to Indians than it possibly can to others.

England is rich in journalism; India has still a long way to go in this field. Twenty-five years ago when The Aryan Path made its first appearance, India had but few journals which had a real all-India appeal. The appearance of The Aryan Path in the journalistic field in India was an achievement worth remembering. In the very first issue it claimed to be "an unsectarian organ of instruction, suggestion and inspiration, for all souls in every land." It claimed to stand for the "healthy fusion of eastern and western culture." It is an achievement through all these long years. It has kept true to its original ideals and aspirations. It is noteworthy that though the publication has behind it the inspiration of Madame Blavatsky and her Theosophical teaching, the journal itself has never made an attempt to force any of the writers for it to reflect just the Theosophical views. I can personally bear witness to this, for I do not belong to any Theosophical organization, and in the several articles I have contributed to The Aryan Path, it was never even suggested by the Editor that I should echo any opinion of the Theosophical philosophy. This has ensured a freshness of outlook and an independence of thought, which should characterize all high-class journalism.

Looking back all these years, three achievements may be credited to The Aryan Path. The first is that it has afforded a platform to writers of diverse views, who can claim to be men of culture, men of religion and men of thought. No journal in India has produced articles month after month from the pens of Westerners and Indians alike. Secondly, it is sad to reflect that Indian journalists expect articles from people who do not ask for any payment; this may be justifiable to the extent that journalism is not a paying profession in our country, but I know there are certain journals whose editors and proprietors have

become wealthy by adopting the simple principle of not paying anyone for the articles published. THE ARYAN PATH from the very beginning did not exploit its writers, and was true to the noble principle that what is worth printing is also worth paying for. Thirdly, the regularity and the punctuality with which THE ARYAN PATH has made its appearance month after month without a single exception is an achievement very rare in India. This bears testimony to the businesslike habits of the editors, their vigorous discipline and the willing co-operation of its staff and contributors. It becomes all the more remarkable when we remember that the 25 years of the life of THE ARYAN PATH cover the period of the second world war with its inevitable difficulties of getting paper, and a terrible period of depression which, with all sorts of controls, made life almost a nightmare for most people. THE ARYAN PATH never showed any signs of defeatism, but went on its way bearing its burden and conscious that it was doing good work, nay necessary work, for the upliftment of cultural and journalistic standards in India.

This is my humble tribute to THE ARYAN PATH for what it has done and it inevitably carries with it my wish for its future and even greater success in the years to come. In the good old language of the Romans one can truthfully say that Madame Wadia, as the Editor of THE ARYAN PATH, has deserved well of the Republic and may she continue to do so in the years to come.

A. R. WADIA

II.—"GREAT WEALTH OF LEARNING AND INSIGHT"

By D. V. GUNDAPPA

I should like to offer my sincere congratulations on the journal's having entered upon its 26th year.

The bound volumes of the 25 years form in themselves a fine library for anyone interested in spiritual thought and soul-culture. What a variety of subjects of humanistic culture have been dealt with, and with what great wealth of learning and insight! Here is thought, warm and glowing with emotion, presented in styles satisfying to the mind and the heart—suggestive and balanced and persuasive—with the mastery of utterance that comes of maturity in writing. May THE ARYAN PATH go on growing in strength and serving an ever-widening world.

D. V. GUNDAPPA

SILVER JUBILEE REPRINTS: III

[The following article is from the first issue of THE ARYAN PATH, brought out in January 1930. We are glad to have this opportunity to reprint it. The writer passed away a few years ago; we salute an old friend who did much for THE ARYAN PATH in its early years.—ED.]

THE PATH

[**Mr. G. T. Shastri**—a wanderer in more than one sense, travels over continents physically, and metaphysically studies obscure but interesting phases of art and philosophy. We appreciate the kindly thought which prompted him to remember so appropriately the first number of THE ARYAN PATH.—EDS.]

"To know the universe as a road—
as many roads—for travelling souls."

Walt Whitman.

The symbol of the Path has been used from time immemorial to suggest the never-ceasing, ever-progressing pageant of Life. Every expression of Life, from the soul of an atom to the Soul of a sage appears to be slowly wending its way upon a road, the beginning and the end of which lie shrouded in darkness and mystery.

Many of these souls are being propelled along the Path of Evolution by the force of natural impulse, while other souls energise themselves. Some are blindly stumbling along the Path of Existence, while others are slowly and deliberately climbing the Path of Life. Some few Souls, having reached the summit of the weary road that "winds uphill all the way, yes to the very end," stand hesitant at the crossroad where the Path of Life divides. To the left a broad smooth highway stretches out, leading to liberation from all the woes of flesh; to the right a rugged, stony course, leading to renunciation of self for the sake of others.

The Path which the un-self-conscious souls are travelling lies far behind us; the Path of Initiation into the mysteries of Being lies far ahead. But the other roads lie at our very feet. Which shall we choose to travel? Shall we continue our stumbling way along the Path of Existence, caring little whence we have come or whither we are tending, or shall we boldly enter the Path of Life, armed with determination, humility and fortitude?

The old Chinese philosopher Kwang-Tze said of these two Paths: "There is the Tao (or Way) of Heaven, and there is the Tao of Man. These two are far apart and should be distinguished from each other."

The Path which so many of us seem content to travel is that in which the sensations and the feelings are allowed to dominate the

life. But these are not the qualities which distinguish us as *men*, for we share them in common with the brute. The line of distinction is marked by will, creative imagination, discrimination and the desire for altruistic service, and these powers must be exercised if we would assert our humanity and assume our divinity.

"Ye are gods!" thundered the voice of the old King-Psalmist; "I am verily the Supreme Brahman," asserted, in calmer accents, another ancient voice. These words of power, resounding through the halls of Time and reverberating down the centuries have been heeded by all whose hearts are tuned to their vibrations. In the golden days of Greece many listened to the ancient voices and reiterated their words. The *Nous* of Anaxagoras was but a restatement of the Hindu *Brahman* and the Egyptian *Nout*, and the philosophy of Pythagoras but a cadent echo of the voice of ancient Aryavarta. Socrates, meditating upon the import of these words, realized the divinity of his own nature and pointed the way of realization to other men. Plato and Plutarch hearkened and learned the nature of the Soul. We too must listen if we would fathom the depths of our own divine nature, for as Manu says: "Of all the duties, the principal one is to acquire the knowledge of the Supreme Soul; it is the first of all sciences, for it alone confers on man immortality."

The Path which leads to the "knowledge of the Supreme Soul" has been called by many names, and the way to reach the goal has been variously described. To each temperament one particular road seems most desirable, whether it be devotion, knowledge or self-sacrificing labour. But in the ancient Shu-King it is said that "We come by many branching roads and devious ways to the understanding of wisdom. I perceive that the forest trees are of many sorts and sizes, and those which bear fruit do not put it all forth upon a single branch."

This broad, unsectarian point of view is found wherever a true philosopher speaks. Only the cramped and limited soul narrows the world within the range of its own vision. The Path of Filial Duty, outlined by Confucius, is one of the many roads that leads to wisdom; the Path of Virtue and Purity so highly esteemed by Lao-Tsu is another. We may choose between the several Paths described by Krishna in the *Bhagavad-Gita*, or we may tune the scale of our spiritual endeavours to the Buddhistic octave of right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating and right meditating.

We may turn, by temperamental affinity, to the poets, the philosophers or the moral instructors of the race in our search for spiritual guidance; we may look toward the

"bloom of the East or the chambers of the West" for the Path which seems our own. But when our journeys are finished, we return whence we started to discover that the Path exists *within ourselves*, and that we—and none other—are the "way, the truth and the life."

The Path of Life is one in which every thought, word and deed is generated by the Pure Self within; therefore it is called the Path of Purity. When the flame of Pure Motive is applied to every action, the lower, instinctual self feels the pain of the burning, and the Path of Woe begins. But the Self can feel no pain; the sight of the pyre upon which the lower self is cast as a living sacrifice can bring but joy to the Self Supreme. And so the Path of Life becomes the Path of Bliss.

G. T. SHASTRI

SYNTHESIZING IDEAS

Unlike most American visitors to India, said Professor George B. Burch, he had come only to get something from Indians. Having returned to his teaching at Tufts College, Metford, Massachusetts, after 11 months spent in discussing Indian philosophy with Indian philosophers, during 1953-54, Professor Burch spoke on October 28th, 1954, at the annual dinner of the Trustees and Faculties of the College on what he considered "the most important philosophical idea which is being developed in India at the present time."

This is the idea that it is not necessary to regard two views as mutually exclusive, one being true and the other false, or as thesis and antithesis, both true in so far as they can be absorbed into a synthesis. They can be regarded as alternatives, *i.e.*, as views whose truth cannot be judged by each other or by a third synthetic view. Those who accept either need make no attempt to demolish the other but, like the political blocs, must co-exist with and tolerate each other.

He applies this idea especially to the great religions. In the face of impending universal materialism, they must neither war against one another nor lose what is of value in each in attempting a watered-down synthesis. They are different approaches and, according to him, lead to different Absolutes, which do not admit of being compared.

The attitude Professor Burch commends is valuable. It is an instance of what Keats called Negative Capability,

> that is, when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason.

By being impatient for a final answer we risk accepting partial or "watered-down" answers. But this is not to say that there are no certainties or syntheses other than "watered-down" ones. The truth about the different approaches—the *margas* of Indian tradition—is that one has to use every one of them at some stage or another of one's evolution; the different "Absolutes" they lead to are not Absolute, but only aspects of the One Absolute without a second.

R.P.S.

NEW BOOKS AND OLD

Sangitaratnakara of SARNGADEVA. With *Kalanidhi* of KALLINATHA and *Sudhakara* of SIMHABHUPALA. Vol. IV, Adhyaya 7. Edited by S. SUBRAHMANYA SASTRI. (The Adyar Library Series No. 86. The Adyar Library, Madras. 599 pp. 1953. Price not mentioned.)

The Adyar Library has done substantial service to Indian musicology by the publication of Sanskrit music texts like the *Sangraha Chudamani* and the *Ragavibodha*. The late Pandit S. Subrahmanya Sastri of Tanjore, well known for his continued labours to bring to light Sanskrit works in manuscript, turned the last years of his stay in Madras to musical research and brought out, through the Music Academy, Madras, and the Adyar Library, editions of Sanskrit music treatises. The *Sangitaratnakara* of Sarngadeva being the most famous treatise on Indian music and its Anandashrama edition not being available, Pandit Sastri and the Adyar Library undertook to issue an edition of that work. The Anandashrama edition carried the commentary of Kallinatha. From Calcutta an effort had been made to issue the text with the other available commentary, the *Sudhakara* of Simhabhupala, but Chapter I alone could be issued. It was therefore proposed to include in the Adyar edition both the commentaries, thus offering as fully as possible, for the first time, Simhabhupala's gloss, on the basis of the two manuscripts in Bikaner and Baroda. The Bikaner Library had at that time come under the charge of Dr. Kunhan Raja, then Curator of the Adyar Library, and this proved a most favourable circumstance in the undertaking of this edition. The first volume of the edition appeared in 1943 but the editor unfortunately passed away. The matter having, however, been made almost ready, the work was carried on and Volume II was issued in 1944, and Volume III, after a long interval, in 1951.

This volume, the last, contains Chapter VII, devoted to dancing. Except for about 36 verses at the very end, Simhabhupala's commentary is complete. Like Volumes II and III, Shri Ramachandra Sarma of the Library, who had assisted Pandit Subrahmanya Sastri, has seen this volume through the press. At the end it has an Index of lines and an Index of important words.

The *Sangitaratnakara* occupies a central place in the literary history of music; it offers a succint account of ancient music and a summary of old literature, and, up to the 18th century, it was drawn upon by all writers on music. It is valuable, therefore, in solving textual problems relating to the older works upon which Sarngadeva drew, *e.g.*, Abhinavagupta's commentary on the *Natyashastra*, and in preparing editions of music texts, old and mediæval. As the dance is far less understood and more precariously preserved than music, the student of the dance and the editor of dance texts would derive considerable help from this chapter on dancing in the *Sangitaratnakara*.

Sarngadeva wrote under the Yadava King Singhana of Devagiri (1210-1247 A.D.). Simhabhupala, the earlier commentator, a Telugu king of the Recharla dynasty, better known for his work on dramaturgy, the *Rasarnava Sudhakara*, wrote in the 14th century, and Kallinatha, of the same part of the country, wrote under the kings of Vijayanagar in the next century. On the whole the latter is the more valuable commentary, as Kallinatha's breadth of learning and insight are far greater than Simhabhupala's, but Simhabhupala's erudition is more conspicuous in the music sections than in the chapter on dancing.

M. Alain Danielou has added to the volume a concordance of parallel passages in the *Ratnakara*, Bharata's *Natyashastra*, Nandikesvara's *Abhinayadarpana* and the *Vishnudharmohara*.

The printing and format are up to the Adyar standard.

There is a great deal of interest in Indian dancing but the growth of good and helpful literature has not kept pace with it. An English translation of this chapter with Introduction, Commentary and Notes would be very welcome indeed.

V. RAGHAVAN

Jinnah: Creator of Pakistan. By HECTOR BOLITHO. (John Murray Publishers, Ltd., London. x+244 pp. 1954. 18*s*.)

The claim of Mohammed Ali Jinnah to fame rests on the inflexibility of the passion he developed late in his career for the creation of a Moslem State on the subcontinent of India and its consummation with the transfer of power by Britain to India and Pakistan. It is now academic to discuss whether the partition of India was a good thing for the people of the subcontinent, since it is an accomplished and irrevocable fact. But we are still too near the dramatic events resulting in partition to expect a note of historical objectivity to be sounded in studies of the period and the leading figures who held the stage at the time.

Mr. Hector Bolitho, a New Zealand author and journalist who has lived in England for many years and who has written several books on members of the British Royal Family, writes with an obvious sympathy for Jinnah's belated passion to see the Moslems of India, or as many as geography and economics would permit, living in their own Moslem State. His sympathy for Jinnah's aspirations leads him to misrepresent the position of the Indian National Congress and its leaders in relation to Moslem fears of Hindu domination. He makes no attempt to present both sides of the picture, only quoting from the speeches and writings of Congress leaders just sufficiently to lend colour to Jinnah's charges, assertions and warnings.

Mr. Bolitho never knew Jinnah personally, nor did he ever meet him. His "record of Jinnah's life and achievement" consists largely of impressions written at some time during Jinnah's life or in retrospect, of a great variety of people including the Begum Liaquat Ali Khan, Miss Fatima Jinnah, his sister, Mr. H. H. Sai-id (author of *Mohammed Ali Jinnah: A political study*), Dr. Jal Patel, one of his doctors, Sir Cowasjee Jehangir, Mr. Motilal Setalvad, Mr. G. N. Joshi, Mr. Kanji Dwarkadas, Rajah Sir Maharaj Singh, Diwan Chaman Lal and, of course, Mahatma Gandhi, Nehru, Lord Mountbatten, Lord Wavell, and Sir Stafford Cripps.

Of supreme interest to future historians will be the transformation of Jinnah, the Indian patriot and preacher of Hindu-Muslim unity, into Jinnah, the man who did more than any other to bring about the partition of India. Few clues are given or suggested to throw light on the great change that came over this "dauntless soldier of unity," as Sarojini Naidu once called him. But Mr. Bolitho would have us believe that it was the unity of Congress under Gandhi that first began to weaken Jinnah's faith in the possibility and desirability of Hindus and Moslems standing together to seek their country's independence.

"It was this unity among the Hindus, under Gandhi, that ultimately destroyed Jinnah's 'larger national cause,'" he writes. Clever and shrewd though he was, Jinnah lacked, as the author points out, Gandhi's gift for leadership of the

people. But if he could not have the whole cake, as it became increasingly evident in the 20's and early 30's that he could not, he had no reason to doubt that his talents could secure for him a portion of it, that portion which was to become known as Pakistan. Even a "moth-eaten" Pakistan, Jinnah once cried, would be better than no Pakistan at all.

Throughout those years of negotiation with the British at the Round Table Conferences, in the independence campaigns, Jinnah was becoming more and more disillusioned and despairing. By the end of the second Round Table Conference, says the author, he had "retired into a state of stubbornness and eclipse."

After returning from voluntary exile in London in 1935, he took the first steps on the road to power and to Pakistan by campaigning for the unity of the Moslems. It was an uphill struggle. In Sind the Moslems had openly "disowned" Jinnah's Moslem League. But he threw himself into the task with cold and calculating passion. His campaign for a "third force" was, as Gandhi told him, a "declaration of war," which we now know he won. The future will have to decide whether it will be included in that category of wars to be classified as "honest."

SUNDER KABADI

Rain in My Heart: Forty Poems. By ADI K. SETT. Foreword by Sir EUGEN MILLINGTON-DRAKE. (The Fortune Press, London. 56 pp. 1954. 6*s*.)

Those who think that Indians should not venture to write poetry in English ought to read this slender volume. Admittedly, a few of these poems barely rise above the level of conventional language. Even in some of the finer examples of delicate feeling, Mr. Sett's poetic power is restricted by occasional lapses into over-worked and well-worn phrases: "fiery youth," "fleeting fancies," "iron grip" and so on. But these are incidental failings, not fatal flaws.

On the whole, we are able to enjoy a feast of subtle thoughts and beautiful sentiments without hindrance or distraction. Some of the love poems are most moving, notably "That Saturday Afternoon." "The Nautch Girl" revels in the vigour of its vivid description. "The Tree" is a superb tribute, nostalgic but not maudlin, to a departed family patriarch.

"The Initial" looks like a tame imitation of the concluding portion of T. S. Eliot's "The Hollow Men." The poem in honour of the victims of war, entitled "Eleventh November," is disappointing, despite the sincerity and depth of emotion. Similarly unsatisfying is the short poem on the assassination of Mahatma Gandhi—"Judas Resurgent."

Among the best poems of the book are "God's Chosen Few," "The Wayside Shrine," "What will you bring from the fair?" and "Surrealism." These induce us to look forward to his next volume of poems, which might well contain more of the sort that we find on page 26 of the present volume. This poem has no title; it is wholly Indian in conception and treatment and ends thus:—

Do you not hear His steps in the deadly
silence of the night as He comes
to us with His divine peace, His holy touch?
Why then must you chant your prayers
within these four walls into the void ?

O.

The Clock Ticks. By CLAUDE HOUGHTON. (Hutchinson and Co. (Publishers) Ltd., London. 257 pp. 1954. 10*s*. 6*d*.)

It is part of the weight of a significant novelist that each book shall have his unmistakable stamp while bearing its individual, original features. In *The Clock Ticks* we welcome those components of the "Houghton landscape"—the taut, spare narrative, crisp dialogue, and a pattern that, by eliminating all non-essentials, traps the characters inescapably in a closed, crazed circle. That is the immediate, flat view of the case presented. The third dimension comes in with the characters. Their development, their effect on one another (in this book a leading motive), convert the circle into a spiral rising to that topmost peak where *something* must occur to snap the tension. When it does, the snapping may be heard as doom or tragedy; but it is also to be seen, morally as rightness, and æsthetically as a courageous, calm perfection that completes and, as it were, sets free the unfaltering shape.

We must not give away endings. In the opening chapter, however, there are keen surprises, apart from the revelations that set the story in motion. First, those who recall the heroine's warmth and kindliness in Mr. Houghton's previous novel will have to swallow it that his Olga here is a cold, calculating, selfish woman whose only assets are a charm and beauty that do not entangle the reader. Secondly, the young Ronald Fall, unmasked as her lover, appears weak and worthless. Thirdly, the desirably sensitive and cultured husband, Fortesque, lies irrevocably dead in his library before the end of the chapter. What are the prospects?

There we have the cunning. Fortesque's diary remains; that is, his mind lives on, to influence and illuminate Fall and to extract him from his sordid position in Olga's spiritual and economic net. Even the next intended victim becomes a partner in the regeneration that saves both of them. For Olga there is no development except the fall from her high confidence to a quivering fear as her actions become more futile and despairing. A further participant—the vulgar, self-made lawyer Simon Teague—must be noted as one of Mr. Houghton's triumphs of swift creation. With his expensive habits grafted on low origins, Simon is vigorously, excruciatingly, alive.

SYLVA NORMAN

Indian Words in English: A Study in Indo-British Cultural and Linguistic Relations. By G. SUBBA RAO. (Geoffrey Cumberlege, Oxford University Press. 139 pp. 1954. 15*s*.)

As Mr. W. A. Craigie says in his Introductory Note, this is a "comprehensive though concise study of the words from India which have from time to time been made familiar or adopted in English." The author, who was a Reader in English at the Andhra University, died prematurely before this book could be published. It is a real loss to this field of Indian studies in English, for the author reveals remarkable literary sensitiveness and scholarship in this little book.

One cannot be too thankful to works like the great *Oxford English Dictionary* which have made such studies possible. It is a pleasure to read the book and to trace the history of these borrowings, to watch the gradual change in the nature of these borrowings from a purely commercial to a political and, finally, a cultural bias. The chapter on the use of Indian words by English men of letters is of special interest even for the layman and there are chapters on grammatical, phonetic and semantic changes which are sure to interest the student of linguistics. An excellent wordlist and bibliography enhance the usefulness of the publication.

It would interest the reader to know that the word *boy* is traceable to the Telugu and Malayalam *boyi* and that *teapoy* is really an adaptation of the Hindi word for a three-legged stool. He will be amused by the twist given by folk etymology to a proper name like Shah Shujaulmulk: "cha, sugar and milk." *Tope* is an adaptation of the Telugu *topu* or Tamil *toppu*, a grove of trees. The book is full of such pleasant surprises, for the Indo-British relation was itself the surprise of surprises.

It should be possible now, on the basis of the knowledge available in a book like this, to study the borrowings from each Indian language separately and also to study in detail the contexts in which the more important cultural Indian words have figured and are figuring in English literature. Words like *yoga, karma* and *maya* have started on a cultural adventure in English literature which is full of immense possibilities for the future.

V. K. GOKAK

Persian Proverbs. By L. P. ELWELL-SUTTON. (Wisdom of the East Series. John Murray, London. 103 pp. 1954. 5*s*.)

This book presents to the reader a collection of some 450 proverbs, many of which the author encountered in his dealings with the Persian people in their native land. As one would expect from a race whose history and language are so rich and colourful, and whose environment is the contrast of vast, arid deserts with the seclusion of quiet gardens, this compilation is a mine of sparkling wit and gems of wisdom. Indeed, the chequered story of Persia could hardly fail to provide such an entertaining commentary upon human life. Only those who have personally experienced both splendour and degradation know the true measure of things:—

If thou canst walk on water
  Thou art no better than a straw.
If thou canst fly in air
  Thou art no better than a fly.
Conquer thy heart
  That thou mayest become somebody.

Mr. Elwell-Sutton has arranged his proverbs in nine sections, entitled respectively The Fleeting World, Practical Wisdom, Foresight and Self-Reliance, Virtue its Own Reward, Misers and Skinflints, The Folly of Boasting, Too Many Cooks, Honesty and Friendship, and Man's True Worth. He has also supplied the book with a brief but effective introduction, a useful glossary and a bibliography of representative works which are mainly in Persian or English.

Together with the explanations accompanying those proverbs which are the more subtle in meaning, the author's introduction and glossary enable the general reader unfamiliar with Eastern tradition to gain a fair insight into the Persian character. Deeper understanding may be attained only by a painstaking study of a considerable number of standard works, which do exist in English, and by extensive reading in the rich field of original literature of which Persia may well be proud. In his interesting explanations the author draws upon this latter, and is thus able to pack much meaning into a small compass.

H. J. J. WINTER

Sanskrit Studies. By M. HIRIYANNA. (Kavyalaya Publishers, Mysore. viii+ 63 pp. 1954. Rs. 4/-)

Sanskrit Studies consists of nine papers on Sanskrit language and literature by Professor Hiriyanna, of which the first and the last, *viz.*, "Sanskrit Poetry: A Historical Retrospect" and "The Study of Sanskrit," appear here for the first time in print. The remaining papers include two reviews, one foreword, one literary appreciation, the plots of two plays and a critical appreciation of one.

In "Sanskrit Poetry" the author points to "two well-marked tendencies in Sanskrit poetry which bear to each other a relationship of historical sequence," and shows that the change of ideal implied by them is in perfect harmony with the general development of mental life in ancient India. Incidentally it is shown that lack of "unity of *rasa*" may be looked upon as presumptive evidence for the antiquity of a work.

"The Study of Sanskrit," which was the inaugural address delivered to the Sanskrit Association, Maharaja's College, Mysore, contains useful guidance on the proper scope and method of work of any Sanskrit Association. The author stresses the importance of the study of Sanskrit in both the linguistic and the literary aspects, and strongly advocates thoroughness and precision, a critical attitude and a truly scientific method of investigation. He favours the application of the Western methods of comparative philology in Sanskrit studies. ". . . it is the spirit of independent research," observes the learned author, "that matters; not its results."

The two reviews, of Keith's *Classical Sanskrit Literature* and *History of Sanskrit Literature*, are short and illuminating. The foreword to the *Padavali of the Meghasandesa*, entitled "The Vocabulary of the *Meghasandesa*," emphasizes the utility of word-indexes in literary studies.

An article deals with the chief features of Kalidasa as a man and as a poet. Kalidasa had vast learning and was a man of the court though not a courtier; he had a strong faith in the law of Karma and in the ultimate existence of one Supreme Being. As a poet, Kalidasa was the poet of love of the highest type; he excelled in sentiment and diction, avoided extravagance, and had a strong love for nature.

Two articles give in a nutshell, with prefatory notes on the dramatists, the plots of the *Svapnavasavadatta* of Bhasa and the *Malati-Madhava* of Bhavabhuti, with translations of some interesting passages. Professor Hiriyanna regards the Trivandrum collection of Bhasa's extant plays as stage adaptations of the originals by the actors of Malabar, and takes Bhavabhuti to be the pupil of Kumarila. The *Uttararamacarita* of Bhavabhuti has been critically dealt with from the point of view of its plot, characterization and *rasa*.

Though better known as a philosopher, Professor Hiriyanna was an ideal professor of Sanskrit too. His writings are marked by directness, clarity, precision, and simple and lucid expression. They are as stimulating to the scholar as they are informative to the beginner.

The book is excellently printed and well produced with a fine jacket. We wish some more articles on Sanskrit studies by Professor Hiriyanna were included in the book. Every lover of Sanskrit will derive pleasure and profit from it.

A. D. PUSALKAR

The Sun in our House. By MARJORIE WILKINSON. (Epworth Press and Methodist Publishing House, London. 61 pp. 1954. 5*s*.)

This little book amounts almost to an anthology of short joyful sayings uttered by religious men whose religion has uplifted them. For instance, the last chapter, called "Joy in the Light," contains sayings from Francis Quarles, R. L. Stevenson, Walter Pater, Walter de la Mare, H. D. Thoreau, Charles Lamb, Walt Whitman, Thomas Carlyle, Michelangelo, Helen Keller, Donald Hankey, Lily Dougall, Thomas More, Henry Martyn, the Bishop of Carthage, and Saint Stephen whose "face shone like the face of an angel" when they lied about him before the Sanhedrin.

That chapter is only seven pages and the whole book only sixty-one pages. The reader therefore is not wearied by too much goodness. You cannot hand goodness and joy from one person having them to another person not having them. But you can point out that good men have often been joyful men. And if we jib at self-discipline or self-sacrifice we may well be encouraged when reminded of the existence of the many great and happy men from whom Miss Wilkinson quotes. The following words, which she takes from Robert Louis Stevenson, ought to be perpetually in our minds:—

> A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of good-will; and their entrance into a room is as though another candle had been lighted.

JOHN STEWART COLLIS

Spiritual Perspectives and Human Facts. By FRITHJOF SCHUON; translated by MACLEOD MATHESON. (Faber and Faber, Ltd., London. 213 pp. 1954. 21*s*.)

The late Professor A. N. Whitehead called for reverent study by representatives of the principal religions of the world of one another's theology and experience. That was the only way, he thought, for the enrichment of religious thought and mutual understanding. This book is a remarkable example of the kind of cross-fertilization of ideas in the field of religion and morality that Professor Whitehead had in view.

The work is written from the standpoint of orthodox Catholic dogma but, being lighted up by a somewhat mystical experience (or at least by a sympathetic understanding of its inward feeling and quality as well as its enlightening value for life and its problems), it is no dry-as-dust treatise but an outcome of imagination and feeling as well as insight. The author is familiar with the "perspectives" of Vedanta, Buddhist *Shunyavada* and Islamic Sufism and even those of the modern representatives of Hinduism like Ramakrishna Paramahamsa and Ramana Maharshi. He hails Sri Ramakrishna Paramahamsa as a truly universal mystic with the authentic note of realization, complete in itself without any modernism. He admires Sri Ramana Maharshi for the same reason. But he thinks that the former erred by entrusting his mission and message to the modernist, activist and nationalist Vivekananda. For the same reason he condemns the "neo-yogism" of Sri Aurobindo for his doctrine of spiritual "evolutionism" which proclaims the possibility of the emergence of a higher species than Man on the planet.

The work is against modernism with its vice of mechanization. It includes chapters on the æsthetic and moral values lying at the core of spiritual mysticism and expressing themselves in myth and symbol.

The method is impressively aphoristic rather than philosophically systematic.

M. A. VENKATA RAO

The Story of Quakerism: 1652-1952. By ELFRIDA VIPONT. (Bannisdale Press, London. 312 pp. 1954. 12*s.* 6*d.*)

Under this title Elfrida Vipont has written an account of the Society of Friends which is intended for people assumed to know little about Quakers —that is to say, for ordinary people, everywhere. The conception was sound enough, for far too much Quaker literature is as "inbred" as are many old Quaker families: there is a tacit assumption that the reader is already familiar with many names, customs and even literary usages which are peculiar to Quakers—Quakers being peculiar by long tradition.

Such an assumption must be very irritating to the 99.9 per cent of humanity which is not of this fold. I write as a Quaker myself, and can only guess at that. But, when Elfrida Vipont told me, some three years ago, that she had been asked to write this book, I was very glad. Elfrida Vipont, one of the most talented women in the Society, has written many successful books for children. It seemed to me that there could be no better training for anyone wanting to bring freshness and simplicity to this difficult task.

The result is a very competent job, but it leaves me wondering whether Elfrida Vipont did not, in fact, attempt something impossible. In spite of the family reference to the work, while in progress, as "Mother's Low-Brow History of Quakerism," in spite of simple diction and the rigorous avoidance of foot-notes, I have the feeling that the author was overloaded by a sheer weight of material, and that not all of it was of real value. In an effort to show that Quakerism is something suitable for "ordinary" people, Elfrida Vipont—who is herself anything but ordinary—has raked them up in large numbers to prove her case, and their brief records are not always inspiring.

By her own terms of reference the author could probably have followed no other course—especially as she set out to restore the balance between the history of the Society as a whole and the attention given to a few dramatic episodes and outstanding personalities. But I, for one, find that it sends me back with even greater enthusiasm to the writings of the Quaker saint, John Woolman. It also makes me ask aloud many questions that have long been in my mind. Why is so much of our history so very dull? Why—with the beliefs which we have professed for 300 years—could we produce only one man (Woolman) whose name one would dare to couple with that of Gandhiji? Why were so many Quakers so depressingly successful in business and why were so few alarmed by this fact? Why do we remember William Penn and the Red Indians and forget that Penn condoned Negro slavery? Why do we also forget that the Quaker politician, John Bright, used child labour in his mills and opposed the humanitarian legislation of Lord Shaftesbury? Why are we so smug?

Probably it would not have been proper for the original mind of Elfrida Vipont to have let itself dwell upon such subjects in this book. But the result of reading her history must surely be to make many thoughtful people wonder less at the intense dislike which many good men, such as William Cobbett, have had for us. What they said would make an interesting anthology and a good running commentary on any book such as this. Elfrida Vipont could, I am sure, make a fine job of it, and I wish she would. It would be good fun, too.

REGINALD REYNOLDS

CORRESPONDENCE

"THE FUNDAMENTALS OF JAINISM"

In the January 1955 issue of THE ARYAN PATH I read the article entitled "The Fundamentals of Jainism" by Professor Prithvi Raj Jain. On page 19 he writes:—

> The Buddhist *Dhammapada* refers to Rishabha and Mahavira. The *Mahavagga* mentions a Jain temple of Lord Suparshva as standing in the time of Lord Buddha...

I am sure there is nothing in the Buddhist *Dhammapada* which speaks about Rishabha and Mahavira. No such names occur in it. The *Vinaya-Mahavagga* does not contain anything about the Jain temple of Lord Suparshva referred to by the writer. There is a reference to a Serpent-King Supassa in the *Vinaya-Mahavagga* (VI. 23. 13). It has nothing to do with the Jain temple of Suparshva. No such false statements should appear in THE ARYAN PATH. Please draw the attention of the author to my note, which needs publication in your esteemed Journal along with his reply, if any.

Calcutta B. C. LAW

I am thankful to you for your kind letter dated the 15th instant along with the copy of the letter received by you from the famous scholar Dr. B. C. Law.

Both the references in question were taken from books written by eminent Jaina scholars. I beg to quote the same sources for your information:—

(a) "In the Buddhist Dhammapada (V. 422) there is a mention of Risabha and Mahavira."—*Jainism: The Oldest Living Religion.* By JYOTI PRASAD JAIN, M.A., LL.B. (Jain Cultural Research Society, B.H.U., Banaras.) P. 11.

(b) "In Mahavagga (I. 22, 13) there is a mention of a Jaina temple of Lord Suparsva (the 7th Tirthankara) situated at Rajagraha, in the time of Lord Buddha."—*The Jaina Religion and Literature.* By Professor HIRA LAL RASIKDAS KAPADIA, M.A., University Teacher for PH.D. in Ardhamagadhi, University of Bombay. Vol. I, p. 12.

S. A. Jain College, PRITHVI RAJ JAIN
Ambala City.

REJOINDER BY DR. B. C. LAW

(a) The stanza No. 422 of the *Dhammapada* runs thus—

> "*Usabhaṃ pavaraṃ vīraṃ mahesiṃ vijitāvinaṃ*
> *anejaṃ nahātakaṃ buddhaṃ taṃ ahaṃ brūmi brāhmaṇaṃ*

The English translation is as follows:—

I call him a brahmin who is like a bull on account of fearlessness, the most excellent, hero, great sage, conqueror, sinless, who has acquired perfection in the Buddha's teachings, the awakened (enlightened). The commentary on this stanza runs as follows:—

"*acchaṃbhitattena usabhasadisatāya usabhaṃ uttamaṭṭhena pavaraṃ, viriyasampattiyā vīraṃ, mahantānaṃ sīlakkhandhadīnaṃ esitattā mahesiṃ, tiṇṇaṃ Mārānaṃ vijitattā vijitavinaṃ, nahātakilesatāya nahātakaṃ, catusaccabud-*

dhatāya buddhaṃ, taṃ evarūpaṃ ahaṃ brāhmaṇaṃ vadāmīti attho."

This religious discourse was delivered by the Buddha while dwelling at Jetavana, concerning the Thera Aṅgulimāla (*Dhammapada-aṭṭhakathā* or the commentary on the Dhammapada, edited by H. C. Norman, Vol. IV, pp. 231-232). The English rendering of the above passage is as follows:—

acchambhitattena usabhasadisatāya usabhaṃ—like a bull an account of fearlessness;

Uttamaṭṭhena pavaraṃ—the most excellent;

viriyasampattiyā vīram—endowed with energy or strength or vigour; hero;

mahantānaṃ sīlakkhandhādīnaṃ esitattā mahesiṃ (great sage) on account of seeking great precepts—here *sīlakkhandha* literally means all that belongs to moral practices—

tiṇṇaṃ Mārāṇaṃ vijitattā vijitāvinaṃ—on account of conquering the three Māras (demigod, death and sin);

nahātakilesatāya nahātakaṃ (vedic *snātaka*)—one who has washed away sins;

catusaccabuddhatāya Buddhaṃ—on account of realizing the four truths.

Here *usabha* is not Riṣabha and *vīra* is not Mahāvīra. Bull and hero are the meanings. It is not desirable to interpret them wrongly. *Vide* also *The Minor Anthologies of the Pali Canon*, Pt. I, *Dhammapada, Tr.* by Mrs. Rhys Davids (*Sacred Books of the Buddhists*), pp. 136-137; *Dhammapada* (*Sacred Books of the East Series*), p. 96; Radhakrishnan, *Dhammapada*, p. 186. There is no mention of the two Jain sages Riṣabha and Mahāvīra in the Buddhist *Dhammapada*. The source on which Professor Jain has relied is defective and therefore his statement is wrong. I must request Jain scholars to be cautious in interpreting the data supplied by the Buddhist texts.

(b) There is nothing in the *Mahāvagga* (I, 22, 13) of the *Vinayapiṭaka* to support the statement that there is a mention of a Jain temple of Lord Supārśva (the seventh Tīrthaṅkara), situated at Rājagaha in the time of the Lord Buddha. Really there is a reference to Sakka, the lord of the Gods, assuming the form of a brahmin youth, walking in front of the *bhikkhu-sangha* headed by the Buddha, singing verses (see page 50 of the *Book of the Discipline* by I. B. Horner, Vol. IV, which is an English translation of the *Mahāvagga*; *vide* Oldenberg, *Vinayapiṭaka*, Vol. I, p. 38). There is nothing also in the *Samantapāsādika* (Pali Text Society, Vol. V, p. 973) which is the commentary on the *Vinayapitaka*, to support the statement made by Professor Kapadia and followed by Professor Jain. The two eminent Jain scholars referred to by Professor Jain in his reply should be requested to verify the references quoted by them and followed by Professor Jain. My note will no doubt help them in their verification.

Calcutta B. C. LAW

THE INDIAN INSTITUTE OF CULTURE

LONDON BRANCH

[**Mr. Claude Houghton,** the English novelist, gave a talk on "The Influence of Imagination on Action" at the London Branch of the Indian Institute of Culture, Bangalore, on June 18th, 1954, under the chairmanship of Mr. D. L. Murray. The thoughtful remarks we publish below are his notes for the talk, somewhat amplified but left in the form of notes, for which perhaps they are the more stimulating.—ED.]

THE INFLUENCE OF IMAGINATION ON ACTION

It is held that the most formative event in a life is the one which wholly captures the imagination.

Romer Wilson wrote:—

> The years of early youth, the time of the dawn consciousness, are the most important in a man's life. I hold that by the age of twelve a human being has experienced both the highest and lowest emotions of which he is ever to be capable. (From her novel *The Death of Society*)

It is undeniable that the event which wholly captures the virgin imagination of childhood or youth has a lifelong effect. Millais's famous picture, "The Boyhood of Sir Walter Raleigh," depicts an imagination—and no ordinary one—wholly captured by Wonder.

But the imaginative event which transfigures a life is not necessarily encountered in youth. An outstanding exception is St. Paul on the road to Damascus. Other exceptions are Swedenborg, Boehme, Bunyan and George Fox. They were men when illumination came to them and, where the imagination of such men is captured, their subsequent lives are dedicated to the transfiguring vision.

The Influence of Books

There are countless examples of lives reoriented by a book. Consider the influence of Homer on Alexander the Great. He took "the casket copy" of Homer, annotated for him by Aristotle, on all his campaigns.

Consider, too, the incredible effect on Charles XII of Sweden of Quintus Curtius's "Legendary life" of Alexander the Great. It never left his side or his thoughts. He modelled himself on the Alexander presented by Curtius to the last and least detail. It was the influence of this book which made Charles master of Europe. In his campaigns, he attempted the impossible and achieved the incredible.

It is said that two books dominated Napoleon's imagination: Plutarch's *Greece and Rome* and the *Arabian Nights*, with its vivid presentment of the East.

It has also been said that the leaders of the French Revolution "took" their feelings from Rousseau—and their motives from Voltaire.

A list of those whose actions have been influenced by a book would be endless. (Incidentally, the "bible" of every creed is a *book*.)

The Influence of Individuals on Imagination

Consider the influence of the "illustrious obscure"—film stars, crooners, gangsters—on hordes of people today. Think of the boys and girls, and men and women, who turn themselves into caricatures of some "celebrity" fanatically admired. Possibly there has never been so much ape-like mimicry as there is today. Soon, we shall see smudged carbon copies of Marilyn Monroe everywhere! It is necessary to stress that Imagination is not only captured by what used to be called "The Good, the Beautiful, and the True." We use the word "ideal" as if it always related to some

lofty aspiration, but that is mere sentimentality. Every vice, like every virtue, has its own ideal. "Comics" can create a far-from-lofty ideal in an adolescent. A "tough guy" is an underworld ideal.

Events: Essentially Dramatic, Which, Outwardly, Lack Drama

A backward child—absent-minded. When he was five, his father gave him a compass. He was enthralled. The needle moved—without any apparent motivating force. When he became a somewhat phlegmatic youth of 16, he asked himself this question: What would happen if you tried to imprison a ray of light? The question haunted him.

Nothing dramatic in that, is there? But we are concerned with the capturing of a man's imagination—with a man destined to change our conception of the universe "with a decimal point." We are concerned with Einstein.

At the age of 26, in his Relativity Theory (1905) this equation appeared: $E=mc^2$, which means that Energy equals mass times the square of the speed of light. That does not seem to have any direct relevance to everyday life. But when you learn *that* means that, if all the energy resident in half a pound of matter were released, the resultant power would equal the explosive force of seven million tons of T.N.T., the relevance to everyday life —and death—becomes dramatically apparent.

Forty years after the Relativity Theory was published the first atom bomb exploded. Which was—and is—dramatic enough.

Irony frequently occupies a prominent place in human destinies, and, surely, it is ironical that Einstein—the great humanist, the ardent pacifist, the passionate lover of music—brought the destruction of the earth into the realm of the possible. (It is rumoured that he said he was sorry he "pressed the trigger.")

Here is another example of a dramatic event, wholly lacking—outwardly—in drama.

A boy staring at the lid of a kettle, bouncing up and down according to the pressure of steam. Nothing dramatic in that! In fact, rather boring. But, at that moment, the Industrial Age became inevitable in the hatch and brood of time.

Another event, entirely lacking in recognizable drama, was the effect on Lenin of his brother's death. It is said that the young Lenin returned home one day to learn that his brother had been executed "By Order of the Czar."

(It may be that certain people are capable of loving only one person and, where this is so, that love is of overwhelming intensity. Lenin may have been like that.)

On learning of his brother's execution, Lenin dedicated his life to the destruction of the Czarist régime. This dedication not only lacked drama but would have seemed wholly ludicrous to any onlooker who was aware of it. A solitary young man pitting his puny power against the might of long-established order! But Destiny collaborated with Lenin—as it usually does in the affairs of those who precipitate titanic events. World war came in 1914. The old order collapsed. In 1917, revolution triumphed. Lenin became ruler of Russia.

Imagination

"The Imagination may be compared to Adam's dream—he awoke and found it true." (From one of Keats's Letters.)

It is a truism that everything exists first in imagination. Vision precedes manifestation. Every great creative act is the implementation of an idea—a *seeing*. Some people today exult in the triumphs of applied science—some even believe that this age is the *fine fleur* of Time. (They ignore the fact that "Man's triumph over Nature" may culminate in the destruction of Nature —and man.) But a glance at certain

of the imaginative creations of the past may restore perspective.

It is difficult in a machine-maddened world to remember that once there was no such thing as a *wheel*. What manner of man imagined a wheel? Did he first imagine it simply in the shape of a hoop—that is, without "the hollow centre"? Lao-Tze said: "Thirty spokes unite in one nave; the utility of the cart depends on the hollow centre in which the axle turns."

It is not easy to remember that once there were no domesticated animals. Who first imagined animals tamed to serve man's need?

Once, tribes were nomadic. Who first imagined tending and cherishing the earth instead of raping it and passing on? Who invented agriculture?

The Political Power of Imagination

Any creed—metaphysical or secular—which dominates the imagination of men possesses immense formative power. Any creed—no matter what its nature may be—which creates the greatest hope in the greatest number will triumph. It is irrelevant whether or not that hope is delusory. Hope visualizes a desirable destination—and to those in degraded conditions that is a glimpse of a promised land.

"There is one thing more powerful than armies—an Idea whose hour has come," wrote Victor Hugo.

The lowest emotions of a nation, no less than the highest, can be dominated by a single man. We have had reason to know that this is true. There is no limit to the crimes perpetrated by Fear—and no limit to the fury of Despair.

In every action, imagination is the master formative faculty. It sees what is not—but could be.

Imagination and Love

All primary words have been so debased that it is necessary to explain that the word "love" is used here *not* in the sense of one's "love-life." Love is something that happens—not very frequently—in the turrets of the soul, not in the basement!

If love makes all things new, if love transforms the lover into an inarticulate poet, surely it is because, to the lover, the one loved is a "living revelation of the unfathomable," a unique being who reveals the hidden beauty of the world, the "vast miracle" of being alive.

Possibly the greatest lie extant, in three words, is the often-quoted statement that "Love is blind." It is Hatred that is blind. It is Love, and only Love, that sees.

Love raises imagination to an altitude from which everything is revealed in unprecedented perspective. It effects such a transformation that the past not only becomes irrelevant, but difficult even to remember.

> I wonder by my troth, what thou, and I
> Did, till we lov'd ?
>
> —JOHN DONNE, "The Good-morrow"

Conclusion

All the foregoing is a few elementary variations on Blake's theme that Imagination is the human existence itself.

CLAUDE HOUGHTON

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

One of the curious consequences of the dissemination of the Marxist view of history is that even those who expose its pretentiousness fall prey to its harsh determinism when interpreting Soviet policies and attitudes. Increasingly, however, there is general recognition that Marx's historical canons are half-truths masquerading as truisms and that Soviet Communism conforms to no inexorable dialectic but is subject to the familiar influences of history and geography, to human "imponderables" and the peculiarities of the Russian social and religious heritage. The realization that although the Czar is dead Czarism still lives in the U.S.S.R. should enable us to be more sober and less mystified in our reactions to developments in the Soviet Union.

In his penetrating account of the interrelation of power and culture in Russian history (*Comprendre*, No. 12), Professor Dinko Tomasic shows how the messianic ideology of "the Third Rome" and the traditions of conspiratorial Russian anarchism blended with the Marxian ideology of universal redemption of the proletariat to form the present world communist movement centred in Moscow. Of course, the rise of Red China raises new issues of far-reaching importance and of a potentially explosive character. But the moral of the Soviet story still retains its peculiar significance—the existence of an enormous gap between a small, privileged minority and the enserfed masses, of a motley and mainly nihilistic intelligentsia which failed to bridge the gap and was powerless before the Bolshevik *élite* of disciplined revolutionaries.

A particularly objectionable and contagious feature of Soviet society is stressed by Mr. S. R. Tompkins in the same issue of *Comprendre*:—

> Tsarist Russia was usually content to restrain or forbid what was considered harmful to the state. Soviet Russia has not confined itself to this negative role but has assumed the task of directing what it calls cultural activities into channels that will further its aims and policies. This effort to give a specific direction to all phases of the intellectual, moral and æsthetic life of the people hardly accords with the western view which prefers to leave these largely to spontaneous effort....It would seem to the uninitiated that there would be slight chances for the survival of creative activity in the arts and sciences.

———

How far the creative spirit of Russian literature has been stifled and almost suffocated by State control was shown by Professor Gleb Struve in his article on "The Double Life of Russian Literature" (*Books Abroad*, Autumn 1954, U.S.A.).

> The story of Soviet Russian literature since 1927, for the most part, is a story of its gradual decline. This decline set in after a somewhat spectacular rise and a short-lived florescence. That this decline was due to the ever-increasing regimentation of literature, to its systematic incorporation into the general totalitarian pattern of things, cannot be doubted. Until 1929 Soviet writers enjoyed comparative freedom of creation and the literary scene presented a great variety and vitality. Even some Russian *emigre* critics were so much impressed by that vitality that they compared favourably the buoyant and adventurous spirit of Soviet literature with what appeared to them to be the anemic and largely sentimentally retrospective literature of the *emigres* in which a few older writers carried on the tradition more or less by inertia and which at first showed no signs of producing fresh talents.

In 1929 it was decided to harness literature to the Government's Five-Year Plan of industrialization. During this period the Russian Association of Proletarian Writers (RAPP) exercised

virtually a dictatorial control over all literary activities. In 1932 the Central Committee of the Communist Party disbanded RAPP and all other literary organizations and set up a single homogeneous Union of Soviet Writers. The aim of this decisive "reform" was to raise the general level of literature and at the same time to establish a more effective control over it.

From being regimented, literature was thoroughly bureaucratized: It became part and parcel of the Party line. This was achieved, among other means, by the imposition of Socialist Realism as the one and only method permitted to Soviet artists.

The tragic experience of Soviet writers during the last two decades and more has many a lesson for Governments and artists all over the world. The process by which literature begins to become propaganda may be a slow and insidious one. No government or political party in a "free" country should be prepared to sponsor or patronize any writer or literary school. Great literature cannot be made to order or in anticipation of prizes and bouquets. Ideas rather than ideologies, human emotions rather than local loyalties, spontaneity and not conformity—these provide the stuff on which creative genius can feed and fructify in any social soil. Free and bold spirits everywhere can derive inspiration from the martyrdom of Mandelstam, who declared, "I am nobody's contemporary"; the long periods of withdrawal into silence of Pasternak, who refused to alter his fundamentally a-political attitude; and the example set by the numerous exiles and *émigrés*, one of whom declared on behalf of all that "emigration is a great evil but enslavement is a much greater one." It would be supremely sad if the leaders of Red China proceed to repeat all the blunders of Stalinist Russia, especially in regard to the regimentation of literature and the nationalization of art. Even in totalitarian countries, they also serve who "stand" and wait.

That the creative urge can be expressed, and that the power of imagination is needed, in the sphere of science and not only of art is often forgotten by many victims of the current epidemic of specialization. In his article entitled "Some Suggestions for the Beginners in Scientific Research" (*Science and Culture*, February 1955, Calcutta), Shri R. D. Mitra reiterates the oft-repeated and commonly overlooked truth (pointed out in the last century by Tyndall in his essay on scientific imagination) that a research worker must use his imagination in formulating a working hypothesis to explain any set of observed data. Although this would appear to some to need no supporting argument, there are today many scientists who take "a rather pedestrian view of the scientific enterprise." This has become so marked a feature of American science that Dr. J. A. Gengerelli of California University passionately pleads the cause of imagination and reflective thought in *The Scientific Monthly* (January 1955, U.S.A.).

Writing under the title "Facts, Thoughts, and Dreams," Dr. Gengerelli suggests that the predominance of Europeans in the domain of pure scientific creativity (as apart from applied science with its technological utility) is the result of what might be called the scientific momentum in European culture. Science was not sharply separated from philosophy and the whole of human thought—except where it was tainted with theological dogma—until specialization and mechanization became the means to the fulfilment of the general desire for material prosperity and success. As a result, the stature of a scientist is often measured nowadays by the size of the research grants he receives and the number of immediate uses to which the results of his work can be put.

Dr. Gengerelli puts the problem in a single sentence:—

The thinking, the silent brooding, the work of the imagination, the probing and going

back to first principles, are relegated to a minor role and are pushed into the background.

This sorry state of affairs makes it necessary for would-be scientists and laymen to reflect upon this reminder:—

It is a grim fact often repeated in the history of science that the big break-through in a given field was achieved by a theory, an insight, in short, a development in another field. Witness, for example, the influence of quantum theory on the development of chemistry; the effect of the mathematics of groups on quantum mechanics; the relationship of the restricted theory of relativity to nuclear physics. These facts are bound to give pause to the scientist who never looks beyond the limits of his own vineyard. Indeed, one may boldly say that a fair guarantee of increasing erudition and scientific sterility may be obtained by pursuing a narrow area of investigation, reading and thought during the whole of one's professional life.

Deficiency in imagination is not a trait only of our scientists but also of the majority of mankind. In an enlightening article on "Acceptance of Science" (*The Scientific Monthly*, January 1955), Dr. Alan Waterman, Director of the National Science Foundation of the U.S.A., hazards an interesting generalization. A highly significant discovery is usually accepted by leaders in its special field within a decade, by most scientists in that field within the generation and by people in general sometime during that century. What is the result of this obstinate series of time-lags?

The gap between rejection and acceptance has often been fraught with peril for the individual scientist. The scholar who enunciated a new theory to explain some natural phenomenon might find himself being roasted figuratively or possibly even literally, if the theory ran counter to some ingrained popular belief. In our present-day sophistication we like to view these episodes as historical aberrations. Do we not, for example, feel ourselves far removed from the oppression of Galileo, the burning of Bruno, the beheading of Lavoisier?

I am not so sure, however, that the events of recent decades sustain us in this complacency.

That scientists are not free in our own time to think as unconventionally as they please may be seen in the attitudes of anathematization (varying in intensity and subtlety) taken up by many towards ESP experiments, well-tried medical systems other than allopathy, the theories and methods of ancient Oriental psychology, traditional and still useful explanations of mysterious phenomena in terms of "animal magnetism" and the "Astral Light" (which is more comprehensive than the "Collective Unconscious") and so on.

Today the suspicion and dismissal of heretical, radical and wholly novel theories is not the only problem for the fearless and honest scientist. An increasing premium is placed on total conformity in all fields to common political beliefs and prejudices. It is heartening to think that there are still some distinguished scientists who utterly refuse to conform and are truly unafraid of unorthodoxies of every sort. To these dauntless seekers of truth are entrusted in every age the protection of freedom of thought and the possibility of progress in knowledge.

In an editorial entitled "Is the Businessman a Citizen?" in *The Saturday Review* (November 20th, 1954, New York), Mr. Norman Cousins defended the American businessman against the charge that he seeks or assumes authority "over such matters as education and the arts." Arguing that a desire to assist or support does not necessarily mean dictation or control, Mr. Cousins cited several examples of public services rendered by American business. Mr. Frank W. Abrams of the Standard Oil Company of New Jersey has done excellent work in the cause of public education; Mr. Roy Larsen, President of Time, Inc., has helped to create local citizens' groups all over the nation to act on behalf of the public schools; the Rockefeller family has "put hundreds of millions into education" without seeking control; Mr. Julius Stulman of the Stulman-Emerick Lumber Co. has

made substantial contributions to scholarship in the field of integrated education; Mr. Arthur A. Houghton of Corning Glass and Gilbert W. Chapman of Yale & Towne have done effective work to promote the liberal arts; Mr. Walter Paepcke of the Container Corporation of America asserts and applies the theory that management has a responsibility to the arts. Such examples can be easily multiplied.

This spirited defence by Mr. Cousins of the genuine philanthropy of several American businessmen has its value in a world in which private initiative is often submerged under the weight of organized charity and State activity. It is also rather ironical that in India, where private philanthropy has been taught by religion and honoured by tradition, the average businessman of today does not possess an adequate sense of responsibility to the community and of participation in the cultural life of the country. Fortunately, there are admirable exceptions, including the outstanding services rendered by the Tatas to the cause of science, medicine and culture.

Intelligent Indian citizens would do well to reflect upon this sane summing-up of American experience :—

> It has taken some businessmen a long time to see the vital connection between their businesses and the public welfare. The support of public schools, symphony orchestras, interfaith activities, or the United Nations calls not only for conviction but a certain amount of courage. Enlightened business leaders can't expect unanimous applause for what they are doing; but they are entitled to some forbearance at least from within the cultural community itself. And, even if there are those among us who may not like the new-style businessmen, the least we can do is to refrain from furnishing small minds with the big clubs to beat them down.

With the expansion of State activity in the interest of public welfare, the responsibilities of civil servants assume a fresh importance to which enough attention has not been generally paid. In this regard, modern administrators have much to learn from the sagacious advice of Asoka which he embodied in his Rock Edicts. In his informative article on "Asoka's Welfare State" (*Kurukshetra*, January 1955), Professor Indra quotes from the Pillar Edict No. 4 which contains an injunction to Rajjukas, the counterparts of present-day District Officers :—

> These Rajjukas must perform their duties whole-heartedly, without falling a prey to selfishness and fear and bestow welfare and happiness on the people and act kindly towards them.

Public servants were expected to behave like intelligent nurses in their dealings with the simple village folk.

Red-tape, extreme centralization and bureaucratic remoteness were not tolerated by Asoka. The Yerragudi and Rupnath Rock Edicts suggest that the Emperor himself spent 256 days in the year in going round the country and getting all welfare projects executed under his personal supervision. He issued instructions to his officers to make personal contacts with the people. In the Kalinga Edict No. 1 he declared his conviction that

> in administration those who get lazy and easily tired cannot make progress. They must move about often and do the needful for the people on the spot.

He also exhorted his officers to avoid the five evils which tampered with their impartiality and integrity—envy, indolence, harshness, hurry and lack of practice.

Civil service probationers in all countries would surely profit by a consideration of the distilled wisdom of Asoka's edicts!